Missionary Helps

for Junior Leaders

MARGARET TYSON APPLEGARTH
AND
NELLIE PRESCOTT

...The...

Young China Hunters

BY

REV. ISAAC T. HEADLAND

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Translated from the Chinese by Dr. Headland

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MISSIONARY HELPS

FOR JUNIOR LEADERS AND PRIMARY CLASS TEACHERS

BY

MARGARET TYSON APPLEGARTH

AND

NELLIE PRESCOTT

CENTRAL COMMITTEE ON UNITED STUDY OF FOREIGN MISSIONS
WEST MEDFORD, MASS.

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Preface

The outlines and special exercises presented in this little book are the result of the experience of the authors in their work among children and young people. They are arranged to be suggestive and not exhaustive in their treatment of any one country, for it has been taken for granted that leaders will supplement the material given by drawing upon their own store of information and that supplied by the different denominational Mission Boards.

If so desired the outlines can be readily adapted for use in a Primary Department, by dividing any one of them into two or three short lessons suitable to the Sunday School hour. For instance, the Japanese boy might furnish material for one lesson, the Japanese girl a second, and the religion a third. A village of Mite Boxes could then follow as a special exercise at the close of the study of Japan.

The authors, however, urge that leaders, in the use of the outlines, bear in mind the fact that the play instinct is strong in the heart of the Junior boy and girl, and that a free use of the imagination makes the lessons more real and the children of other lands nearer and dearer to the Juniors of America.

THE AUTHORS.

Chapter I: Japan

Lesson I. Flower Day

I. Introductory Helps for the Leader.

A. Something for the Juniors to find out.

1. What is the old name of Japan?
2. Over what country has Japan recently won a great victory?
3. What is the name of a mountain of Japan that all the Japanese love?

B. Have a large, bare table ready in the front of the room. As the lesson precedes, place upon the table the various objects, so that at last you have the table covered with things that relate to Japan.

C. Groups of material to illustrate:—

1. The country.
   - *a*. Brown paper or cloth.
   - *b*. Green paper.
   - *c*. Bamboo trees (see Fig. 4).
2. The Japanese children.
   - *a*. Model of one or more houses (Fig. 1).
   - *b*. Pictures of jinrikishas.
   - *c*. A boy doll.
     - (1) Shoes (Fig. 5).
     - (2) Stockings.
     - (3) Japanese book (real or imaginary).
     - (4) Japanese pencil (small brush).

d. A girl doll.

(1) Rice bowl and chopsticks (skewers).

(2) Paper handkerchief (3 inches square.)

(3) Very small Japanese doll.

3. Idols.

a. An image or picture of Buddha.

b. Incense (joss sticks).

D. A girl dressed in Japanese costume.

E. Lesson may be given by the leader, or different children may take the topics and show the material, which is then placed upon the table.

F. Flower day may be emphasized by having real or paper flowers for decorations. For instance, if the meeting is held in the fall, hardy chrysanthemums might be used, or maple leaves and one given to each child.

II. DEVELOPMENT.

A. Leader explains where Japan is, how it is reached, etc. Then she continues with the following description or calls upon different Juniors to take the topics.

B. The country. Tell of the absence of grass (brown paper). Every blade is carefully pulled up by the Japanese. Describe the bright, green rice fields and the bamboo trees. (Green paper and models of trees.)

C. The Japanese Children.

1. The houses in which they live (show model). Note absence of paint, paper instead of glass at the windows, soft mattings on the floors, paper walls, sliding doors.
2. The carriages in which they ride. Explain that there are no horses in Japan. The two-wheeled jinrikishas are pulled by small men who run very fast.
3. Their dress, customs, etc.
   a. Their names—the boy, Ono Chan; the girl, Toki San.
   b. Speak of their black hair, slanting eyes, loose dress.
   c. Show the big pockets in sleeves of girl's kimono and her paper handkerchief.
   d. Shoes—always left outside the door. The stockings with special place for the great toe.
   e. Describe how they sit on the floor, sleep on the floor, eat rice with chopsticks, read from a book from back to front and write with a brush.
   f. Explain how older sister must spend much time in caring for baby sister. (Tie little doll on back of larger one.)

D. The Religion.

1. Worship of idols.
   a. Show the image, place it on the table, light incense before it.

b. Explain how the idol is worshiped by having the girl in costume kneel before it and bow her head to the ground.

2. Leader tells of idol in a temple in Tokyo, Japan, that is made of wood and that has been worn smooth by frequent rubbing by sick people in the hope of being made well. For instance, if they are troubled with rheumatism in the knee, they rub the knee of the god vigorously and then their own knee.

E. Recitation by girl in costume.

I'm a Japanese girl, from Japan so far away,
I've a pretty, soft kimono and a lovely sash so gay.
But altho' I look so cunning, I am really very sad—
Just listen while I tell you—it will make you far from glad.

In Japan we worship idols, which are made of stone and wood,
But all our praying to them never does us any good.
Some of them are very tiny—carved out bits of stone,
With ugly, cruel faces—not one bit like our own.

There are others, very big—far bigger than this room;
And they stand in great, huge temples, with corners full of gloom.
But do you think we love him, this idol cold and grim?
Of course we don't, how can we, when we're so afraid of him!

O Juniors in America, you have a Saviour dear,
About whom Japanese folk would greatly love to hear!
Won't you save your dimes and nickels, that to us you soon may send
The glad and happy tidings of Jesus, your dear friend?

III. Conclusion.

1. Brief summary by the leader.
2. Prayer that the children of Japan may not be forgotten or their appeal be ignored by the Juniors of . . . . Church.

Lesson II. A Village of Mite Boxes

This exercise may be used for some special occasion or may be supplementary to or incorporated with the regular lesson on Japan, if the Juniors have been given the mission boxes in the form of Japanese houses, which can be obtained from some of the mission rooms.

I. Preparations to be made by the Leader.

A. Large table covered, partly with brown paper to represent absence of grass and partly with green crêpe paper to represent rice fields. Avenue of pine trees (evergreen tips stuck into empty spools which have been stained dark green), leading up to the idol, before whom incense is burning. Japanese house to represent rich man's home with garden in the rear, of stones and plants.

B. Girl in Japanese costume with pretty Japanese colored cards in the sleeves of her kimono (obtained from Literature Departments of different Boards at 20 cents a dozen).

C. Invitations (see Fig. 10) sent to the Juniors who are requested to bring their mission boxes.

II. The Program.

A. Arrangement of the table is explained by the leader.

B. To the music of a march played upon the piano, the children come to the table, depositing their boxes anywhere they choose (except in the rice fields) thus making, on the table, a Japanese village, with many of the houses huddled together and others far apart (see Fig. 11).

C. Song. To the tune of "Home Sweet Home" or Luther's "Away in a Manger," the following words, written on the blackboard, are sung by all the children :—

A Japanese village we now have made
With houses of cardboard and streets well laid.
Oh, Jesus, we pray Thee, that over the sea,
Real Japanese villages may learn of Thee.

We ask Thee to use the money we've brought
That Japanese children at once may be taught
The story of Jesus, our Saviour and Friend,
And that heathen idols may soon have an end.

D. Leader, by a few questions, finds that the Juniors do not consider this a model village and upon their suggestion, the girl in costume removes the idol and the incense.

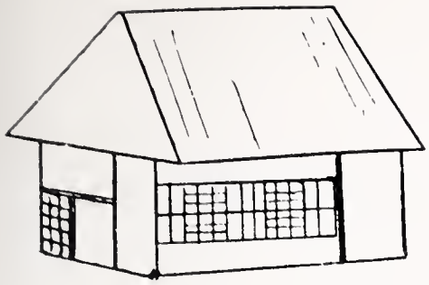


Fig. 1

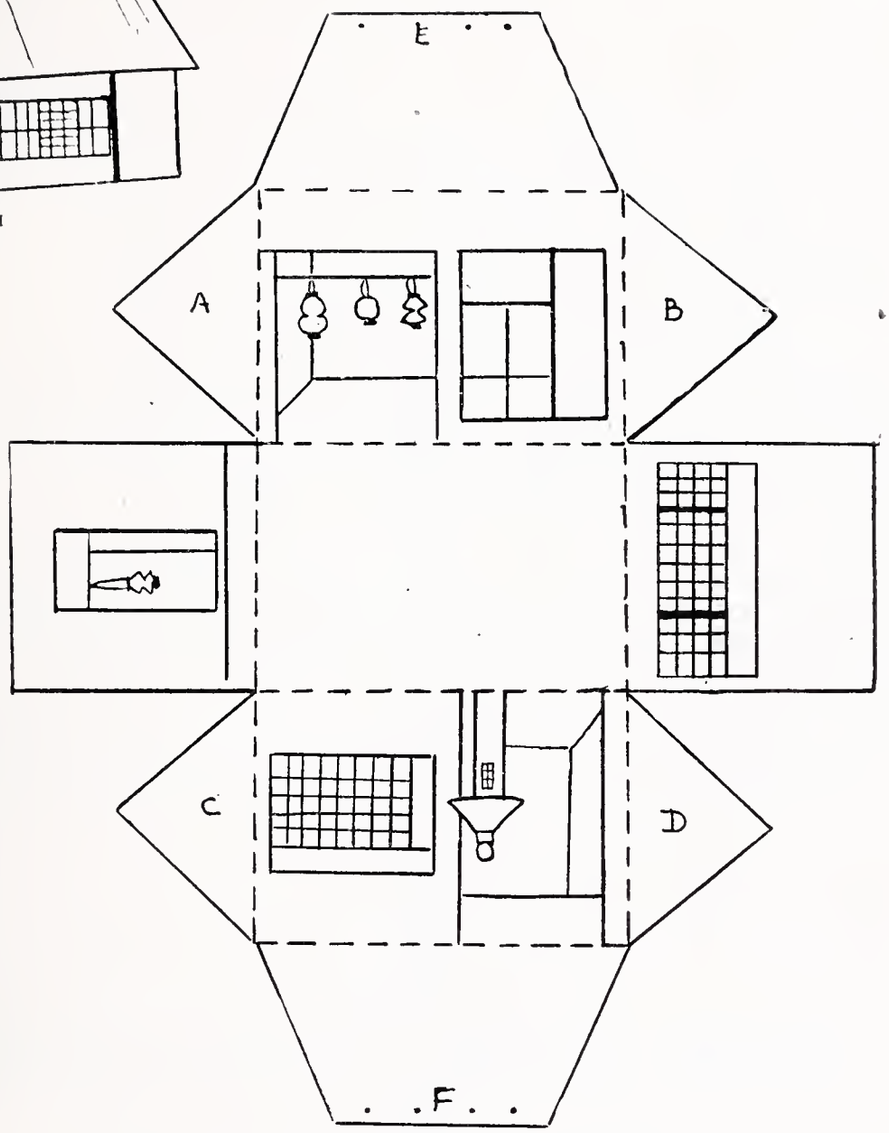


Fig. 2

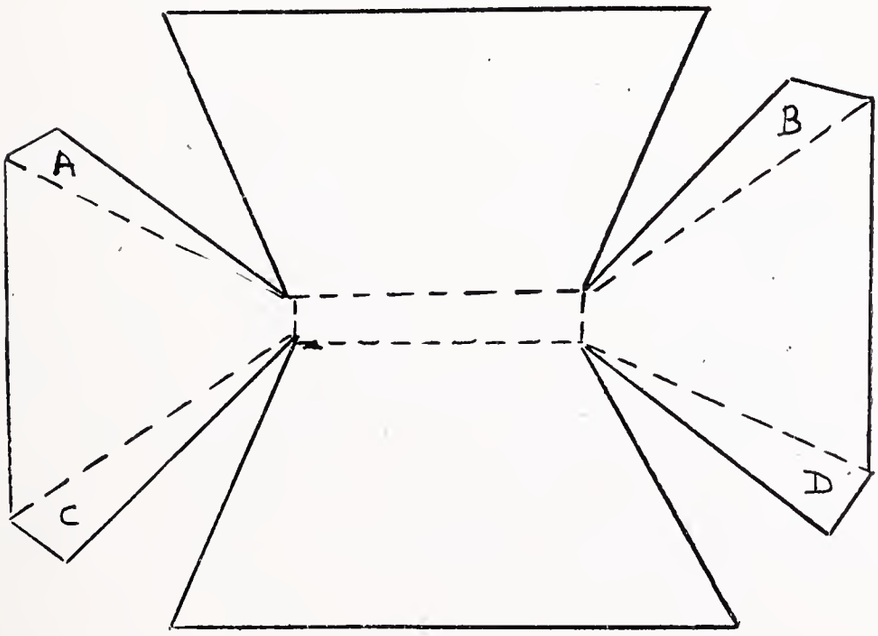


Fig. 3

Fig 4

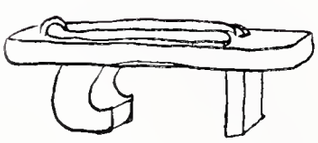


Fig. 5

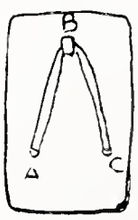


Fig 6

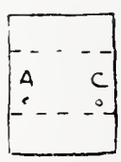


Fig. 7

E. To fill the vacant space and give the village a more Christian aspect, a church or schoolhouse may be built from a box of wooden blocks. Now upon the table there is a Christian Japanese village.

F. The girl in costume distributes the cards which she has in her sleeves.

III. Conclusion.

Prayer that the money given may be used to teach Japanese children the story of Jesus.

Note.—The opening of the boxes may form a part of the program, if the leader desires.

Directions for Use of Illustrative Material

Note.—For cuts see pages 11, 12, 15, 16.

How to Make a Japanese House

Fig. 1. This Japanese Mite Box is issued by the Woman's Baptist Foreign Missionary Society, Ford Building, Boston, Mass.

Fig. 2 when completed will make a house similar to the mite box houses, Fig. 1, only larger and more elaborate. The leader will choose her own measurements, but the completed house should be at least six inches long. Use manila cardboard, and cut in two pieces, Fig. 2 and Fig. 3.

(1) The dotted lines indicate where the card-

board should be folded. A, B, C and D are flaps which should be pasted under the side walls. E and F are the two parts of an under roof, which are to be sewed together through the eyelets.

(2) If you care to thatch the roof with brown raffia, this outer roof need not be made. Otherwise, cut the roof from cardboard, fold on dotted lines, and paste A, B, C and D under the front sides of the roof. Paste this outer roof on the roof of Fig. 2. Paint the woodwork brown, the lanterns in bright colors, and paint the roof in brown streaks in imitation of thatching.

To Make Bamboo Trees

Fig. 4. Very realistic trees of the Palm Family may be made from different shades of green tissue paper, cut in slashed leaves; tie these leaves together, wind with a thread to form a narrow stem; this may be either tied to a twig or inserted in a straw, such as are used at soda water fountains. Stain the straw brown, and place it (or the twig) in the hole of an empty spool, also stained brown.

The Japanese Shoe or Wooden Sandal

A fairly accurate model of Fig. 5 may be made from heavy bright red cardboard. Cut Fig. 6 from the cardboard, punch eyelets at A, B and C. Cut Fig. 7 from the same cardboard, color it black, fold along the dotted lines, punch eyelets at A and C. Place these eyelets A and C under corresponding eyelets of Fig. 6. Run a piece of red

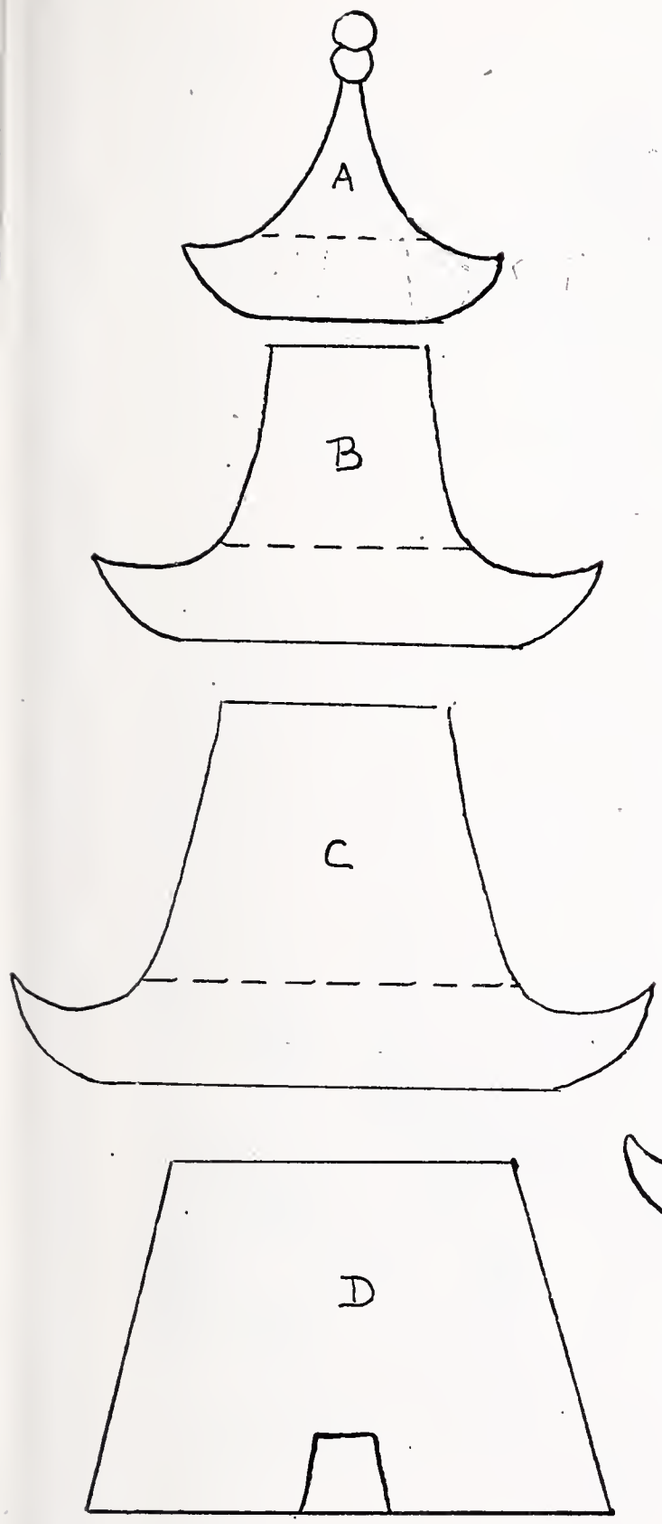


Fig. 9

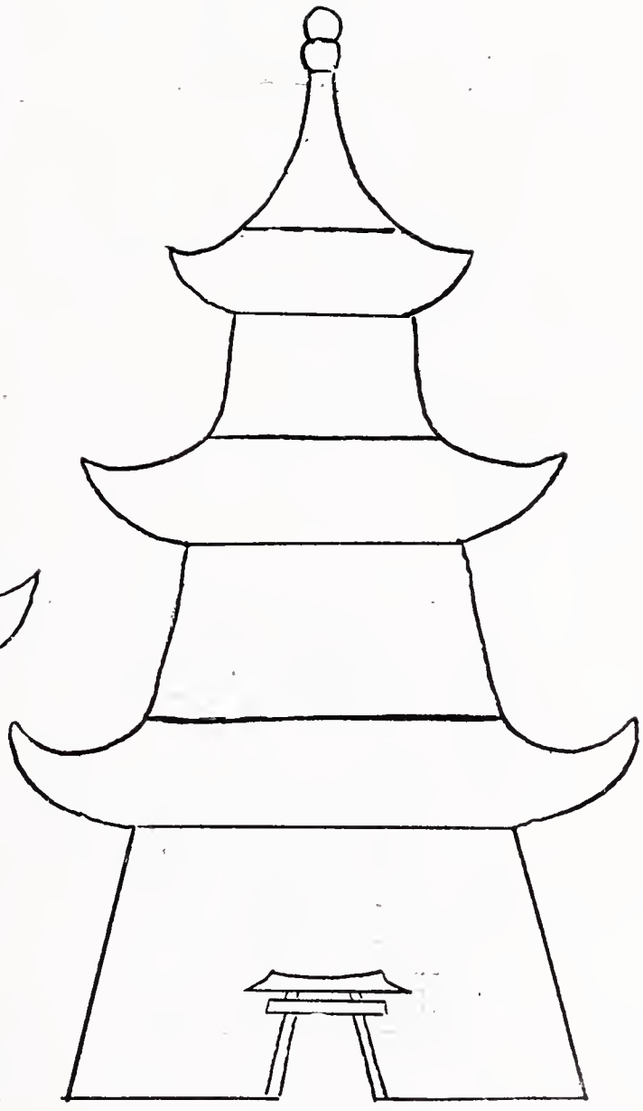


Fig. 8

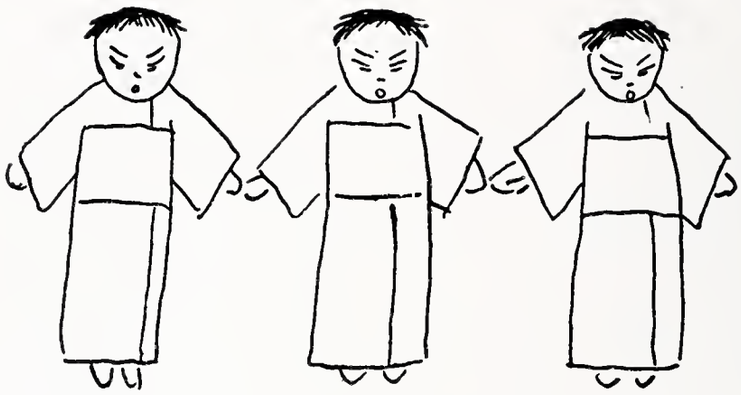


Fig. 10

INVITATION DESIGN

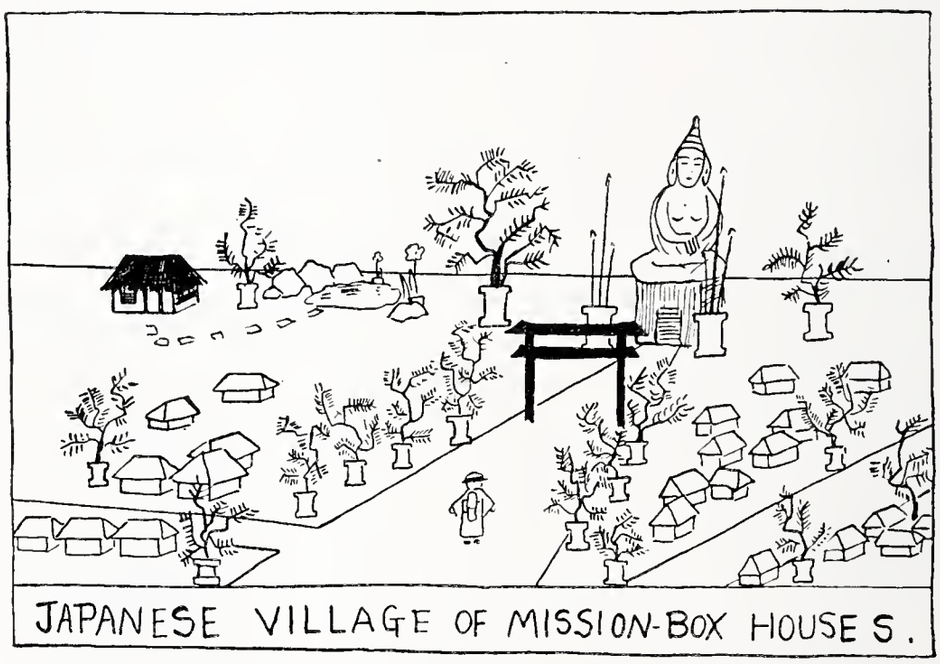


Fig. 11

ribbon from under A, around and over B (another piece of ribbon should be run up through B to tie the first piece down) and then through C; tie the two ends at A and C together underneath the sandal. Explain that when the sandal is worn the big toe is divided from the others at B. Stockings are also made with a division at the toes (like children's mittens), the large toe alone in one division.

A Japanese Pagoda

Fig. 8. A pagoda may easily be made and will add to the interest of the lesson. A box, 18 x 4, should be used; the sides and one end should be painted black. Glue the lid to the box securely, and also insert long black pins to fasten it.

Fig. 9. Cut two sets of A, B, C and D, using the following measurements if your box is 18 x 4,—A, 7½ inches; B, 8 inches; C, 10 inches; D, 10 inches. These measurements are for length only. In one of the D pieces cut a doorway, lay the piece flat against the box, mark the size of the door and cut a similar opening in the box. Color each of the 8 pieces (on both sides, in order that it may not be so apparent that only the front and back projections of the pagoda are given); the upper part of each story may be black, the shelving roofs a bright copper green, the doorway a brilliant red and the balls at the top of A, gilt. Fold A, B and C on dotted lines. Glue the two Ds, one on the front and one on the back side of the box; then glue on the Cs, the folded line of each shelving roof com-

ing over the top of D; then B, then A. Tie the four balls of D together with a yellow string, thus forming a dome over the top of the box, which has been colored black. Markings in gilt on the different stories add to the heathenish effect.

NOTE.—Place an idol (or the outline of one in gilt) inside the pagoda door. Small bells, such as come on baby rattles, may be tied to the upper part of the doorway; these, the worshipers (your Japanese dolls) ring to awaken the god when they come to light the incense (joss sticks in spools). A simpler pagoda may be made in two flat pieces, cut like Fig. 8, with front and back sides, each painted as described above. The beauty of the shelving roofs is lost, however.

Chapter II: Korea

A Visit to Wang Ken, Seoul, Korea

I. Introductory Helps for the Leader.

A. Something for the Juniors to find out.

1. Where is Korea?
2. Why do the Japanese live in Korea?
3. Why was it called "The Hermit Nation"?

B. Arrange material on table, with brown cloth or paper on it to represent the ground, so that you have a simple Korean village or portion of one. Leave an open space in the center for the market place; no definite paths or roads are necessary.

C. Material.

1. Doll dressed like Fig. 12. (Pictures of Korean boy might be substituted.)
2. Models of Korean houses—walls of plaster or dark brown and roof of raffia (see Fig. 13). On roof, fasten a few, bright red balls to represent peppers drying in the sun.
3. Dolls dressed to represent Korean man and woman (Figs. 14 and 15).

("National Geographic Magazine" for November, 1910, contains fine, colored pictures of Korea and people.

D. Invitations—may be written on Korean picture post cards or typewritten.

To the Junior Society of . . . . Church.

DEAR ——:—

Ono Chan has just written me that you have been visiting him in Japan. Now I do not live very far from Japan and I should love to have you come to spend a day with me. I live in Seoul, Korea; my name is Wang Ken, and I am a Christian boy.

Please come on —— if you possibly can and I will expect you on the morning boat.

Your friend,

WANG KEN.

II. DEVELOPMENT.

The lesson is given, in easy conversational style, by the leader, who much of the time acts as the mouth piece of the imaginary Wang Ken. Use dolls and Korean village wherever possible.

A. Introduction.

1. Children vote to accept kind invitation of Wang Ken.
2. Leader explains how to get to Korea.
   a. By train, across our country to San Francisco.
   b. By steamer to Yokohama and Nagasaki.
   c. By ferry—one night—to Korea.

B. The Day with Wang Ken.

1. Introductions. Wang Ken meets his new friends and a few moments are occupied in comparing clothes, hair, eyes, etc., and noting differences.

2. Wang Ken's home.
   a. Leader explains that Wang Ken wants them to see where he lives.
   b. Children pass up a street, unpaved, without sidewalks and with a ditch along the side for a sewer.
   c. Exterior. House of mud or plaster with thatched roof (show house). The red objects on the roof are red peppers which are placed there to dry. Note absence of windows and chimneys.
   d. Interior. Mud floor and walls, no chairs or bed. A few dishes and what looks like a small paddle. One of the boys asks Wang Ken when he uses this, as he sees no water near by. Wang Ken explains that the paddle is what his mother irons his clothes with, first ripping them to pieces,—everyone thinks this a queer way to iron!
   e. Some one asks how the house is warmed and where the family sleeps. Wang Ken takes them out of doors and shows them a little hole close to the ground and explains that a fire is made in there and the heat passes through flues, all under the floor, which, in this way, is warmed. Then this makes a very comfortable place on which to sleep on a cold night.
3. Field Day sports.
   a. Wang Ken hurries all the children off to

see the kite flying in a big field outside the village.

b. The kites—made of bright colors with long streamers. On the strings of the kites are tied broken bits of glass.

c. Children exclaim when they notice that many of the people in the field, with kites, are men; and some even quite old.

d. Explain that the real fun comes when the kites are high in the air and each kite flyer tries to cut the string of his neighbor by means of the broken glass. As the kites come down, one by one, the crest-fallen owner picks up his property and withdraws from the field. Call attention to a little boy who, in his excitement over the sport, has thoughtlessly touched a string and now his hands are bleeding. Everyone congratulates the man who is able to keep his string unbroken and his kite flying.

4. The dinner at Wang Ken's house.

a. The sports over, everyone returns to Wang Ken's home for dinner.

b. In the courtyard, in front of the house, the children meet Wang Ken's father and mother. Show dressed dolls or outlines (Fig. 14) and call attention to father's long, glistening white coat and queer, black stovepipe hat with band under the chin, and his mother's full white skirts, short jacket and long cloak-like covering over her head.

c. Leader describes how everyone sits upon the ground and eats boiled rice served in brass bowls, red peppers, turnips and melons. Because Wang Ken has visitors, the neighbors crowd around and watch the meal through.

5. Visit, in the afternoon, to Wang Ken's church where service is to be held.

a. The building—a plain, square building with a tiled roof. Inside it is like a barn with a platform in front. There are no chairs. A curtain divides the room lengthwise through the center. Explain that the men sit on one side of the curtain and the women on the other—never together. There are shelves along the sides of the building where the enormous hats of the women are piled.

b. The service. Here the room should be very quiet as the leader describes the beautiful service—the singing of the old, familiar tune with Korean words: "There is a Fountain filled with Blood"; the prayer by the Korean pastor, followed by all in the audience, praying together, and out loud, their own individual prayers. It sounds like the murmuring of the tide of a great ocean. Then there is a sermon by the pastor to which everyone gives good attention and occasionally some one softly murmurs approval of what is said.

c. At the close, all the Korean women gather

about the American children, look closely at their clothes, pat their hands gently and smilingly tell them how glad they are to see them.

C. The farewell to Wang Ken. The visit in Korea is over and the children must take their leave. Wang Ken, instead of saying "good-by," keeps repeating, according to the custom of his country, "May you go in the peace of God."

III. Concluding Prayer for the Christian boys and girls in Korea, that they may be true and strong in the love of Jesus.

Directions for Use of Illustrative Material

Note.—For cuts see page 25.

The Korean Boy

Fig. 12. For the Korean doll a Japanese doll may be redressed in a clean white muslin suit of short jacket tied around the waist and loose trousers. His hair should be plaited in one or two braids. This hair may be made of black embroidery silk.

Fig. 13. To make this Korean house cut two pieces of brown cardboard in the shape of the front of the house. (To have a symmetrical pattern, fold a large piece of paper; starting

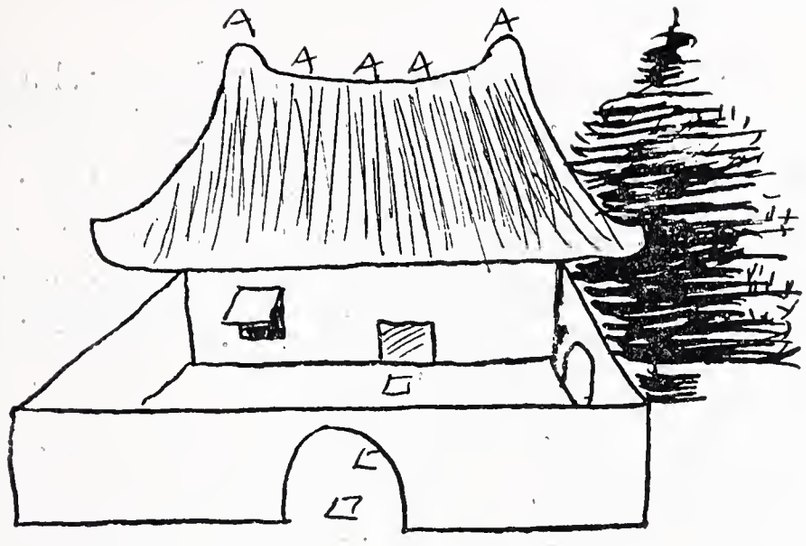


Fig. 13

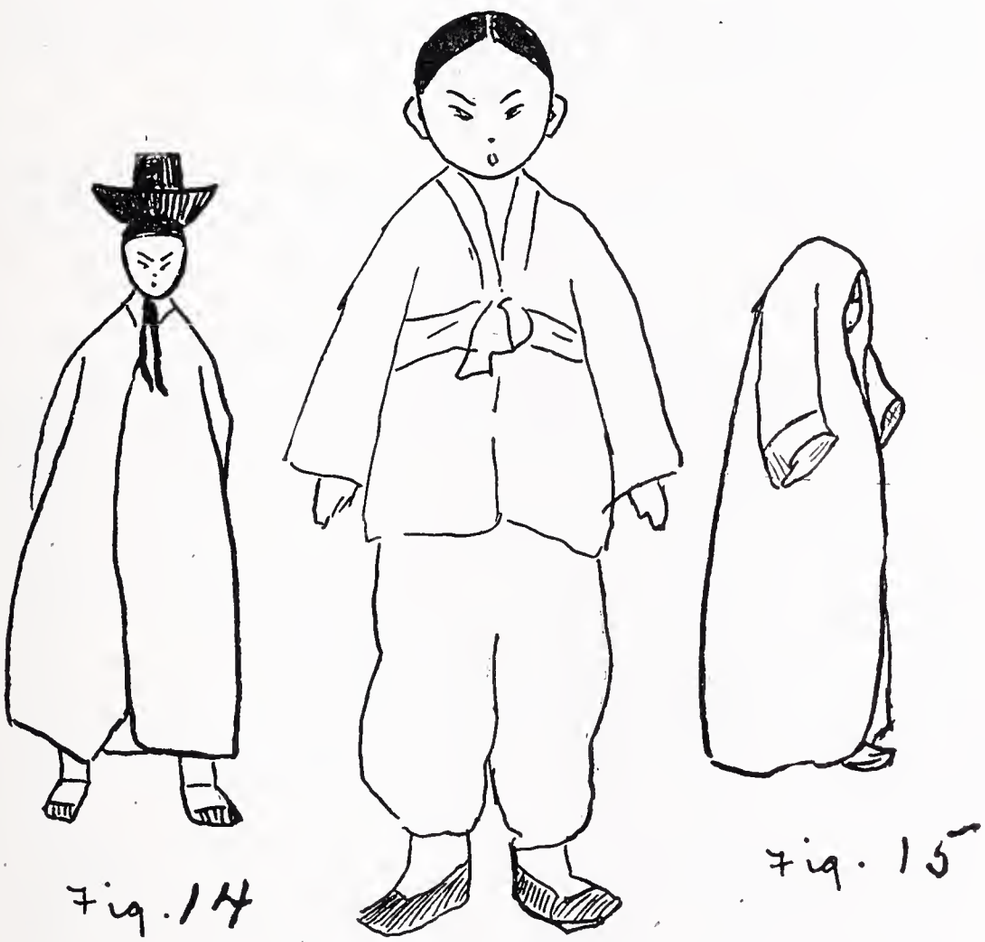


Fig. 12

KOREAN BOY

from the fold draw one half the front, whatever length you desire; cut this drawing out, when open it will be the correct pattern.) Paste these two pieces to the front and back side of a shoe box, the roofs should rise above the box, however, as they are to be sewed together at A A A. Either thatch the roof with equal lengths of brown raffia or paint it in brownish streaks to represent thatching. Cut a door and window. Paint the entire house brown, unless you choose to cover it with moulding clay. Set the house inside the lid of a dry-goods box, which will form the fence. Either paint the yard green or put in green blotting paper.

NOTE.—The houses in Korea are all one-storied—probably to make it impossible to spy into another yard!

Wang Ken's Father and Mother

Fig. 14 is Wang Ken's father. He should wear a loose white coat. Over the topknot on his head he wears a queer black hat perched high up, resting on a crownless skullcap of black gauze, tied tightly under his chin. A simple outline of this figure could be made on cardboard.

Fig. 15 is Wang Ken's mother as she appears on the street. She wears a very full skirt and a short jacket, and over her for out-of-door wear she puts a cloak with sleeves (in which she never puts her arms) which covers her head and her face if she wishes.

Chapter III: Our Newest Cousins

The Filipinos

I. Preparatory Work.

A. Invitations and offering bags.

1. Invitations to be given out month previous to meeting.

Dear American Cousin:—

Since your Uncle Sam is our uncle too,
We want to become acquainted with you,
So please fill this flag with nickels and dollars
And next month we'll meet with you junior scholars.

Lovingly,

Your Newest Cousins.

2. Offering bags. Buy a quantity of American flags (5 x 3 inches). Fold each flag in half, stitch three sides on a sewing machine to form the bag and run a draw string through the top.

B. Something for the Juniors to find out:—

1. Who these new cousins are.
2. When they became nieces and nephews of our Uncle Sam.
3. Who first discovered them? When?

C. Material the leader will need.

1. Have a large table covered with blue paper (crêpe or tissue) to represent water. On this lay pieces of heavy green cardboard cut in the shape of the actual islands of the Philippine group (see an atlas or geography). Make the Island of Luzon large enough to hold your model of a Filipino hut, palm trees, etc.
2. Small Spanish boat (see Fig. 16).
3. American flag on a standard (small).
4. Filipino hut (see Fig. 18).
5. Palm trees (see Fig. 4).
6. Grains of rice and sugar.
7. Boy doll dressed as Filipino (see Fig. 20).
8. Bible, tied with cords.

II. Our Newest Cousins.

A. Question: Who discovered our cousins? We did not find them ourselves, for it was only a few years after Christopher Columbus discovered the way to our own land America, that another Spaniard, Magellan, also certain that the world was round, started from Spain across the Atlantic, through the Straits of Magellan (named for him) to the Pacific Ocean (which he named). Tell of his adventures.

1. His Discoveries (show ship).
   a. In 1521, King Philip of Spain gave him ships for his expedition. After reaching

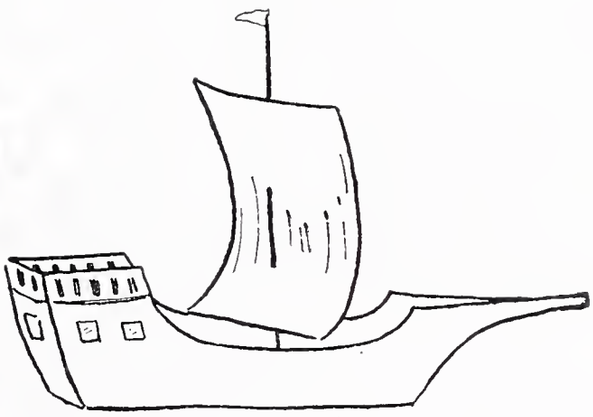


Fig. 16

Fig. 18

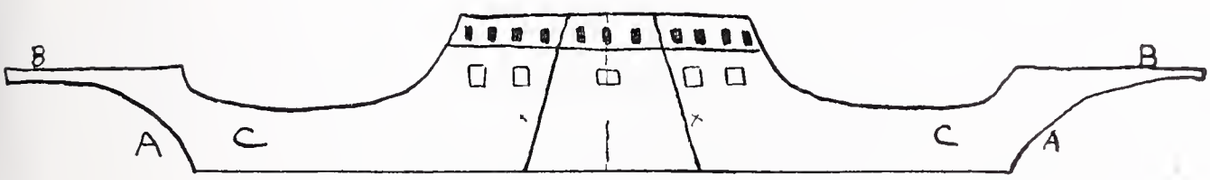


Fig. 17

the Pacific Ocean, food gave out, all his sailors grew sick and would have died but one glorious morning they saw an island (place ship on "ocean" near an "island") with fruit trees, and landed.

b. The natives welcomed Magellan gladly at all the islands,—he made them happy by gifts of beads and toys. He named all the islands "the Philippines," in honor of King Philip of Spain.

c. At one island, Cebu, he became a friend of the King, who was baptized and became a Catholic, whereupon a huge cross with a crown was put up on a hill near the sea to show that the King of Spain owned the land.

2. The Result of Magellan's Discoveries.

a. The Spaniards forced all the people on the islands to become Roman Catholics at King Philip's command.

b. The Spaniards were exceedingly unfair to the Filipinos in many ways; in 1898 Admiral Dewey sailed over, conquered the Spaniards and made the Philippines United States territory. (Place United States flag on the islands.)

B. How our cousins feel toward the United States.

1. Emphasize the fact that because the Filipinos hated the cruel Spaniards who had ruled them, they now distrust the United

States and fear harm will come to them. Tell how the women hide their babies when a white man appears because they are afraid he may steal them or bewitch them.

2. Our kind American missionaries have opened the eyes of the people to see how good the United States means to be to them.

C. Take the Juniors on an imaginary trip to a Philippine Island village, telling about the numberless tropical trees, bamboo, banana, cocoanut and palm trees (here place the palm trees on Luzon) where chattering monkeys scamper from tree to tree. There are also great fields everywhere, sugar plantations (scatter sugar over a small part of Luzon) and rice fields (scatter rice over another small area).

1. The houses are built of bamboo, with thatched roofs, usually raised from the ground about six feet. Often very sudden and terrible whirlwinds will blow the houses down (place the hut among the palm trees). The windows are of transparent mother-of-pearl, the inner shells of a certain kind of oyster, fitted into the framework.

2. Our newest cousin: Juan.

a. His appearance,—brown skin, straight black hair, no shoes, no stockings, thin

trousers and a loose shirt which hangs outside, instead of being tucked in at the waist. A rattan hat, made in the shape of a cone, protects him from the sun.

b. His play is—fishing; going hunting in the forest with his father; capturing a monkey to tame; riding around on his father's big water buffalo. He especially loves this buffalo, which is used (like a horse) to do the work on the plantations. Every few hours the big animal must have a drink and walks right down into the water with Juan on his back. Wild buffaloes are extremely dangerous and difficult to catch. Sometimes Juan goes with his father on an exciting buffalo hunt in the forests.

c. Juan has no school, but he learns from his father how to

(1) Cut down bamboo trees and build a new house.

(2) Climb the tall cocoanut trees with their smooth trunks and get a juice, called tuba, from a cut at the very top of the tree.

3. Our Cousin's Religion.

a. Question: What did Magellan's Spanish sailors force the Filipinos to become?

b. Explain that the priests who went to teach the people about God, did not tell the truth,—instead of telling how kind and loving God was they scared the people and tried to get money from them. The

people were absolutely forbidden to read the Bible on penalty of a large fine and punishment.

c. Although Juan and his neighbors go to a church and pray to our God, they know nothing about Him or about Jesus as we know it, and in their hearts they fear evil spirits as the heathen do. (Illustrate this fear of evil spirits.)

D. Opening the Bible for our Cousins.

1. Place a copy of the Bible, previously tied with cord, on the Island of Luzon. Put the doll, Juan, beside it. Begin asking him various questions, in answer to which he should sadly shake his head. Let the Juniors suggest questions too.

a. "Juan, do you know what the first book in the Bible is?"

b. "Well, you know the Lord's Prayer, of course, don't you?"

c. "You have learned the Twenty-third Psalm, haven't you?"

d. "How about the Ten Commandments?"

e. "You know about Jesus, so can't you repeat the verse in which He said He wanted all the children to come to Him?" etc.

2. The leader should be familiar with her denominational work in the Philippines and at this point should tell some true stories of what the missionaries have

done; but as there aren't half enough missionaries to go around, our little Juan and all his village have not heard the good news yet. What can Juniors do to remedy this? Give!

3. Have the Juniors march around the room depositing their flags on the green islands around the bound Bible. The leader then should ask some boy who has a knife to come forward to cut the cords. Then she should ask what they would like Juan to read first in his open Bible; let them make their own suggestions. Open at the passage, read it, and leave it open before Juan.

III. Conclusion.

A. Song—some hymn about the Bible, such as "Jesus loves me, this I know, for the Bible tells me so," or "Praise God for the Bible," or "I love to tell the Story."

B. Prayer: that Junior boys and girls the world over may give so generously that all the Filipinos may have open Bibles and teachers to explain about God's wonderful love.

Directions for Use of Illustrative Material

NOTE.—For cuts see pages 29, 37.

Magellan's Ship

Fig. 16. To make a symmetrical pattern for the ship fold a piece of newspaper and draw one half of the ship (see dotted line on Fig. 17) as large as you may desire. Cut this out and then open the correct pattern, lay it on a large piece of brown cardboard, mark the outline and cut out. Fold at X X. Sew A A and B B together. At C C curve the sides of the ship out. Lay the vessel at this point on the brown cardboard and trace with a pencil the outline of the sides (outside). Cut this outline, and lay it in the ship to form a deck. Punch a hole in the deck for the mast to go through and rest in a spool underneath the deck. Tack this spool to the deck with a nail. Make the sail from a piece of paper.

The Filipino Hut

Fig. 18. This Filipino hut is simple to make. For a pattern cut one of the sides from paper, then lay it on light brown cardboard and mark the outline four times, as in Fig. 19. Cut this out and fold on dotted lines. B is a flap to be pasted under the side it meets. Flaps marked A are to be sewed together to form an under roof. Flaps marked C are to be folded under and pasted to a floor to hold

it up in place, this floor to be made of a square piece of brown cardboard. Sew equal lengths of brown raffia to the roof to form the thatching.

The Filipino Boy

Fig. 20. For this Filipino doll use one of the dolls dressed as a Hindu described in Fig. 29. Redress it in a loose shirt and short trousers and make a hat shaped like a cone as follows: Make a good sized circle, cut it from A to B, move A B over to A C and sew it there. Then take equal lengths of yellow raffia and sew it down to the hat. (Fig. 21.)

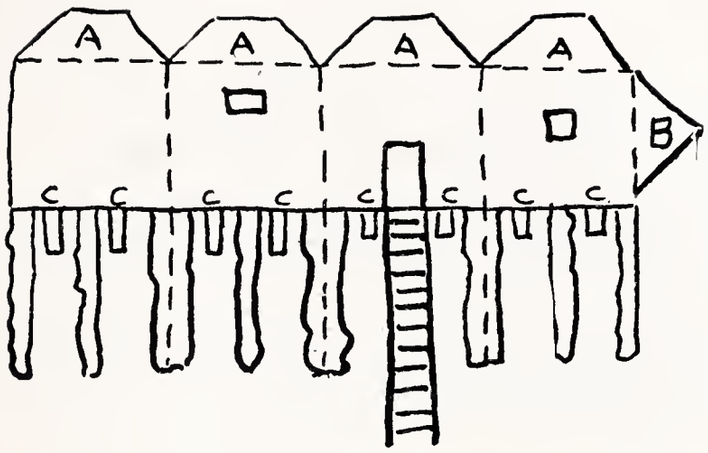


Fig. 19

Fig. 20

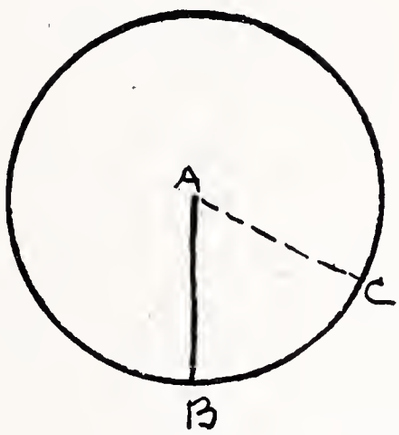


Fig. 21

Chapter IV: Burma

Lesson I. Little Scenes in Burma

I. Introductory Suggestions for the Leader.

A. Something for the Boys and Girls to find out.

1. Why is Burma called the "Land of Pagodas"?
2. What beautiful jewel is found in Burma?
3. What valuable timber?
4. Why is it said that a stick, stuck in the ground in Burma, will grow?

B. Material. A toy aeroplane (perhaps one of the boys has one which he would be glad to bring and manipulate).

A doll in Burman dress (Fig. 23).

A strip of yellowish brown paper 18 x 3 inches. On it make some Burmese characters in black (Fig. 22).

Pictures of Adoniram Judson.

C. Preliminary explanations by leader.

1. Location of Burma, method of reaching the country, etc.
2. General characteristics.
   a. Climate. Excessive heat, making umbrellas and pith hats a necessity.

b. Country. Beautiful, green fields, good English roads, handsome trees and lovely bright red and yellow flowers.

c. Animals. Queer, little scrawny horses, big crows, water buffaloes, elephants, green parrots and beautiful blue birds.

d. The houses. Often only of plaster or mud, with straw roofs, if the people are poor. If wealthy, of plaster, often two stories high.

e. The people. Show doll, and speak of bright colors used—flowers, jewelry, etc. Faces never covered; women never shut away from sunshine and other people.

II. The Ride in the Aeroplane—as the quickest way by which to see many interesting things.

A. The Irrawady River. There are plenty of big fields along by the river where the aeroplane can land, so a stop will be made here, and a walk taken to the edge of this beautiful river that runs through Burma from north to south for more than nine hundred miles.

1. Describe the scene, many people in the water.

a. One taking a bath.

b. Some washing clothes.

c. Others cleaning vegetables for dinner.

d. Little children playing and swimming.

e. Woman with a brass jar, filling it with water, balancing it on her head, and walking away to her home.

2. Point out the fact that people are in the habit of doing all these things in the open, and are not particular about having different water for different duties.

B. The Monastery Library. After a ride of twenty-five miles a stop is made at Henzada, where some priests live in a dark, old monastery. The visit is made to see what a Burman library is like.

1. Call forth from children a description of an American library, with its big windows and walls lined with books.
2. Take them up a dark, winding stairway to a closed, dusty room, lighted only by one window. Make the children see a big, bare room, the walls lined with what appear to be closets with wooden doors.
3. Ask the priest where the books are, and he will open one of the big closets and take out long strips of yellowish paper, covered with queer looking black characters. Explain to the children that these are Burman books, the only kind the Burmese have, and that very few ever read them.
4. Make the point that the people do not read or know all the wonderful things found in books.

C. The Village. Again a stop is made—this time at a village that has a very queer name, Aung Pen Lei, but a very thrilling story connected with it.

1. Describe the poor little village, the rough, winding paths for roads; the rude huts of straw often raised five or six feet above the ground on stilts; the dogs, cows, goats and hens; the dirty men, women and children.
2. Now point out a house which can be seen a little apart from the others and surrounded by trees. It is a very small, one-room chapel or church with a thatch roof.
3. Tell the story of how this house came to be built. Once upon a time a man left our dear United States and went to Burma to tell the people about Jesus. There was a wicked king ruling in that country. He took this man, threw him into prison, and kept him there for nine months. Finally the man escaped, and afterward lived many years in Burma. The people learned to love him, and later many gave their hearts to Jesus because of him. Now this chapel has been built right on the spot where the prison stood, and men and women go there to praise God and thank him for sending to them this man, whose name was Adoniram Judson. (Show his picture.)

D. The School. The last stop of the aeroplane is at Mandalay.

1. Here there is a Christian school for Burman girls. Through the open door can be seen rows and rows of little girls in bright skirts and white jackets, who look slyly at us out of the corners of their bright eyes.

2. The Lesson in English. Upon entering the room it is found that the girls are studying the English language, somewhat after this fashion. (This dialogue could well be taken by several of the boys and girls, in costume or not.)

Teacher: "Ma Mo, you may close the door. Mah Yu, what has Ma Mo done?"

Mah Yu: "Ma Mo is . . . is close the door."

Teacher: "That is wrong? Ma Mary, what has Ma Mo done?"

Ma Mary: "Ma Mo has closed the door."

Teacher: "That is right. You may stand in the chair. Mah Yu, what is Ma Mary doing?"

Mah Yu: "Ma Mary is . . . is stand chair."

Teacher: "No. Ma Mo, you may answer."

Ma Mo: "Ma Mary is stand . . . ing on *the* chair," etc.

3. Now the school lessons are over, and the girls stand to repeat together in their own language the Twenty-third Psalm.

They begin to sing, and, oh joy! how sweet and familiar the song they sing. The Junior Society sings:—

"I think when I read that sweet story of old,
How Jesus came down among men," etc.

III. Conclusion.

A. Farewell to the beautiful country of Burma.

B. Thankfulness in the hearts of the children that some of the Burman boys and girls know that song about Jesus, who died to save them. But why were so *few* singing it? We wonder.

C. Prayer for the boys and girls of Burma.

Lesson II. Burman Bells

This lesson might be substituted for the foregoing one on Burma. It would form a very attractive Christmas Exercise.

I. Suggestions for the Leader.

A. Material needed.

An image of Buddha (from Mission Rooms. It can be modelled from clay if one has a supply and is in the habit of using it).
A few flowers (real or artificial).
A piece of yellow or gold colored paper, joss sticks.
A doll in Burman dress (Fig. 23).

B. Invitations — written on the back of the Burman temple bells (Fig. 24). These could be sent or given to the Juniors. If the exercise is used at Christmas, some of these yellow bells could be used, with our own familiar red ones, to decorate the room.

C. A child in costume. Costume could be procured from Methodist or Baptist Mission Rooms or easily made. Use bright calico for the skirt, a strip two yards around. Do not gather or put into a band. Draw it tight in back and tuck all the fullness in the front. The jacket may be white or figured, loose, more like a short kimono. A bright colored scarf is thrown about the shoulders, the ends being uneven, and flowers are put in the hair, which is dressed high on the head.

D. Poems from "The Missionary Speaker" (American Baptist Foreign Missionary Society, Boston) might be introduced into the program, pp. 104, 105: "The Burman Girl's Lament," "The Burman Girl's Joy."

II. PROGRAM.

A. Leader explains that the yellow temple bells of brass ring in all the temples of Burma, with a soft and gentle tinkle, calling the people to worship. What is it that they worship and how do they do it? Let us see.

B. A workshop in a Burman village.

1. Men are sitting upon the ground. The shop has a roof overhead and is open in front. There are blocks of wood all around.
   a. They chip away at the block until a head takes shape, then a neck, shoulders, arms and hands. Eyes, ears, etc., are made with the sharp knife.
   b. They cover it with gold leaf or white paint.
   c. Then they place it upright in the front of the shop for sale.
2. What have these men made? Did they make it with their hands? Ask other questions to bring out the point that the idol is of wood and made with man's hands.

C. A temple, where Buddha sits amid flowers and incense.

1. Notice his sitting posture, his calm expression of face.
2. Have children compare their ears with his, the lobes touch his shoulders.
3. Call attention to his fingers—all of the same length. Tell the story of how a Burman mother looks at her baby's hands, hoping that her child will be the new, promised Buddha.

D. The Worship of Buddha. The incidents have been actually witnessed in Burman

temples. The image of Buddha should be placed upon a table and the incense lighted before him. Have some one, unseen, ring some little tinkling bell during this part of the exercise and during the song.

1. Child in costume comes forward. The leader asks her to worship the idol by using the Burman formula: Pû Yä′ Shĭ Kō′. The child kneels before the idol and offering her flowers, bows with her head to the ground. She withdraws.

   a. Question Juniors as to the efficacy of the offering, likelihood of an answer to the prayer.

2. Same child, described as too poor to bring any other offering, comes forward to the idol with a glass of water. She throws it over him, kneels and bows her head to the ground.

   a. Again draw from the children their opinions in regard to this kind of offering. Does the god have pity on the child because she is so poor?

3. Child with sick baby (doll) in her arms, stops to buy five rupees ($1.50) worth of gold paper (yellow paper) and then advances to the god. She sticks the gold leaf on the hand of Buddha and kneels before him—all this in the hope that the baby will be made well.

   a. See that the Juniors understand all her movements.

b. Talk with them about this method of healing the sick.

c. Does the idol pity the little, sick baby? Will he heal? *Can* he heal?

E. Song. To the music of the old hymn: "Saviour, like a Shepherd lead us," all the Juniors unite in singing the following words which have been written on the blackboard:—

Hear the Burman bells a-ringing
In the temples where they swing,
As they call the dark skinned children
From their play, to idols grim.
Burman Bells
Temple Bells
Listen to their ding, dong, ding.

Saviour, dear, we pray that Burma's
Temple bells may ring for Thee,
And the idols be forgotten
While the children worship Thee.
Burman Bells
Temple Bells
Ring for Jesus, loud and clear.

III. Conclusion.

A. Repeat together, God's first commandment.

B. Prayer that the idols may be thrown away and the people worship the true God.

Note on Burma.

The children may be interested in the Burmese version of "Thirty days hath September," etc.,—

"Ka, kha, ga, gha, nga, Taninla
Sa, hsa, za, zha, nya, Ainga
Ta, tha, da dha, na, Sanay," etc.

This refers to days of the week and not to months, however, for Burmans divide their alphabet among the days of the week, and a child born on Taninla (Monday) must have a name beginning with K, G or N, and when he is old enough to go to the pagodas, the nature of the offering he carries is determined by the day of his birth, for each day is under the protection or subject to the fury of some animal, *e. g.*, the tiger rules Monday; the lion, Tuesday; the elephant, Wednesday; the rat, Thursday; the guinea pig, Friday; the dragon, Saturday; and a weird combination of bird and beast rules Sunday.

Directions for Use of Illustrative Material

NOTE.—For cuts see page 49.

A Burman Book

Fig. 22. This figure gives an idea of some Burman characters, chosen at random. On your 18 x 3 strip of brown paper repeat these characters until you have filled all the space.

A Burman Doll

Fig. 23. A black-haired, dark-eyed doll should be used to represent the Burman girl. Pile her hair high on her head, leaving one end hanging out, as in the drawing. Decorate with an artificial flower. The skirt should be made of striped material, red or pink, sew the ends together with stripes going *around* the skirt, not up and down. Put the skirt on the doll, draw it tight in back, pinning all the fullness in the front. A loose white

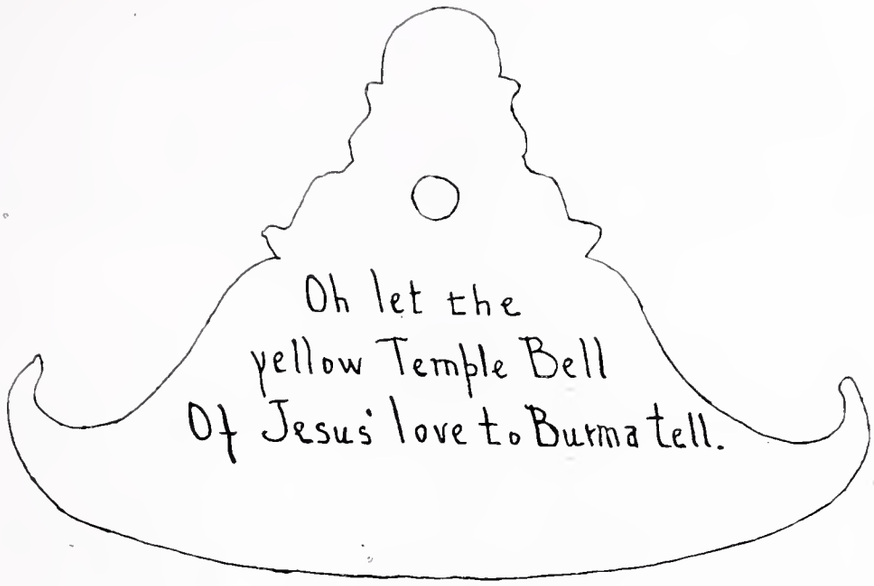


Fig. 24

Fig. 23

Fig. 22

jacket with flowing sleeves and a bright silk scarf thrown round the shoulders (one end should be longer than the other) will complete the costume.

A Burman Bell

Fig. 24. The outline of this Burman bell can be traced on thin paper and then the bells cut from yellow cardboard. On the reverse side, write an invitation to the meeting, giving time and place. If preferred, the following lines might be used :—

Please come on —— next to hear
About this yellow bell so dear
That far away in Burma swings
And softly, in a temple, rings.

Chapter V: India

Lesson I. An Elephant Ride

I. Suggestions for the Leader.

A. Something for the Boys and Girls to find out.

1. How many people live in India?
2. Who rules India?
3. What happened in 1857?
4. What was the Durbar?

B. Material. A set of papier-maché jungle animals, elephant, lion, etc. (Often found at Five and Ten Cent Stores.)

A poor man's hut (Fig. 26).
Rich man's house (Fig. 27).
Three dolls (Figs. 28, 29).
Model of a well, made of stones or clay.
Pictures of Pundita Ramabai.

C. Invitations (Fig. 25).

D. Introduction.

1. Give name of country and its location.
2. Describe mounting of an elephant: The elephant kneels and the passengers climb upon his back, by means of a short ladder.
3. Leader conducts the lesson as though she were the guide and points out the interesting things along the way.

II. The Elephant Ride.

A. The country. Call attention to the dry and parched ground, brown grass, the cloudless sky and the intense heat. Take the path through a jungle and show animals found there. Speak of large trees, heavy vines, etc.

B. A village. Suggest that all dismount and stroll up the main street.

1. Poor man's hut—use model.
2. Roadside shrine gaudily painted, with an ugly god inside.
3. Rich man's house. Call attention to zenana and dwell upon its use—the place where the women and children live.

C. The People.

1. In general—dark-skinned, with straight black hair, brown eyes.
2. The children.
   a. The boys (show doll).
      (1) Speak of his loose dress, his big turban, which he always wears, his bare feet, etc.
      (2) Give him the name of Nursai.
   b. The girls (show two dolls).
      (1) The high-caste doll, Salala by name.
         (*a*) Call attention to her dress, her jewelry, etc.
      (2) The widow, Naveena by name.
         (*a*) Always dressed in white, more or less clean.
         (*b*) Without any jewelry—head shaved.

(3) Make clear the meaning of caste.

(*a*) Refer to caste mark on the forehead of Salala.

(*b*) Describe briefly the life of an outcast or a widow.

(*c*) Explain that the people are really oppressed by these iron-bound rules of caste.

D. Intermission. While elephants rest, describe the life that these three children—Nursai, Salala, Naveena—lead.

1. Their homes—refer again to models.
2. Their food—curry, rice, bananas, sugar cane.

   The rice is rolled into little balls and tossed into the mouth. The fingers are always washed, when the meal is finished, with water from a brass bowl.
3. Their play—the simple games of childhood—for the first few years, then the girls are forced to remain in the zenanas.
4. Their religion—the worship of idols.

E. Pundita Ramabai. The last stop on the elephant ride is at the home of Ramabai. Introduce her to the Juniors by means of her picture. Tell them a little of her story.

1. Her childhood (show Salala).
   a. Her kind father.
   b. Her education.

2. Marriage and widowhood (using Naveena to illustrate).
3. Visit to England and America.
   a. Describe how Jesus came into her life.
4. Her work among the girls of India.
   a. Their life at Kedgaon.
   b. Tell about the ten wells (show model) which she has built that her fields and children may have water in the dry season. She has named them for the fruits of the Spirit. Gal. v. 22, 23.
   c. Dwell upon the fact that many of these girls learn to love Jesus.
5. Have the children understand that Ramabai is still living and that they may think of her and pray for her.

III. Conclusion. A short prayer for the boys and girls of India and for Pundita Ramabai in her useful and loving work for her people and her Saviour.

The Best She Knew

There was a little Hindu girl,
She was about so tall (*measuring*),
Each morning she had rice to eat,
But didn't eat it all.

O no! she took a little out,
About so much, I think (*holding out hand*),
And gave it to a wooden god
That couldn't eat nor drink.

She laid it down before his face,
And said a little prayer (*clasping hands*);
The idol could not see nor hear,
For her he did not care.

She did the very best she knew,
'Twas what her mother taught her;
She thought the idol old and grim
Could help her little daughter.

I want that little Hindu girl
To love our Lord in glory (*looking up*),
And I'll do all I can to help
Send her "the old, old story."

—From *The Missionary Speaker.*

"Jesus Loves Me"

(In Telugu)

Yesu nan-nu prè-mis-tu
Tan-na Yod-da pil-che-nu.
Dan-ni Sat-ya Véda-mu
Na-ku by-lu-par-tsu-nu.

Chorus:

Yesu prè-min-tsu-nu;
Nan-nu prè-min-tsu-nu.
Nin-nu prè-min-tsu-nu;
Ma-Véda chep-pe-nu.

Lesson II. What the Gospel Story Can Do

I. Suggestions for the Leader.

A. Preparations.

1. An idol on a little stand with incense burning before it.
2. Two girls in costume. For the first girl six yards of yellow or pink cheese cloth

for a sari, a bright colored, short sleeved jacket, rings, bracelets, chains, earrings, a nose ring (a bead fastened at her nose with a bit of court plaster), a conspicuous caste mark on her forehead (made with colored chalk), and rings, a bell or something on her ankle that will tinkle. For second child, *a widow*, six yards of white cheese cloth, a white waist. Sari should be kept over her head as her head is supposed to be shaved. No ornaments of any kind. Flowers or a wreath for each child.

3. Rehearsal—fifteen minutes is all that is needed to make this exercise pass off smoothly. The two girls will very quickly catch the idea which the leader wishes to bring out.

II. Dialogue.

A. The two girls enter, with sad, sober faces, walk up to the idol, offer their flowers, and bow themselves to the ground before it. They turn and salaam to the audience (place right hand to the forehead, repeating the word "salaam").

B. The leader calls attention to their clothes, jewels, caste marks, etc. She asks if they understand English and they shake their heads. She invites them to be seated and offers them chairs, but they sit down on the floor.

C. To emphasize the influence of caste, the leader asks the first girl, by means of signs, to hand a book to the widow. The girl throws it at the feet of the widow. The widow is made to sit on the floor, as though sick by the roadside. The first girl passes by, with cold, proud expression on her face. The leader turns to the children of the audience and asks: "What can be done with these Hindu children who bow down to idols and who have no love for each other?" A Junior suggests that they be sent to school.

D. The two girls are led from the room and the leader describes a mission school. (She will find plenty of material in the literature of her own denominational Mission Board.) The girls return with bright, happy faces, needless jewelry and caste marks having been removed. Again they salaam. The Juniors respond.

E. Conversation between leader and two girls.

Leader: "Do you speak English, now?"

Girls: "Yes, we do."

Leader: "Can you write?"

The first girl takes a crayon and writes on the blackboard: "God is love."

Leader: "Can you read?" and hands the girl a Bible.

Girl reads: "Suffer little children to come unto Me for of such is the Kingdom of Heaven."

Leader then repeats part of exercise under *C*, in regard to influence of caste. The first girl now gives the book into the hands of the second. She puts her arm around the girl, sick by the roadside, and helps her to rise.

Leader: "You love each other then?"

Girls clasp hands.

Leader: "Whom else have you learned to love?"

Girls: "Jesus."

Leader: "Why?"

Girls: "Because He died to save us."

Leader: "Can you not sing for us—something you learned at the Mission School."

Girls with hands clasped sing in English or Telugu (p. 55),—

"Jesus loves me, this I know
For the Bible tells me so."

III. A MARCH is played on the piano and the members of the Society form in line. As they pass one of their number holding a basket, they drop in their envelopes.

IV. CONCLUSION. Prayer that the love of Jesus Christ may work its wonderful transformation in the lives of all the boys and girls of India.

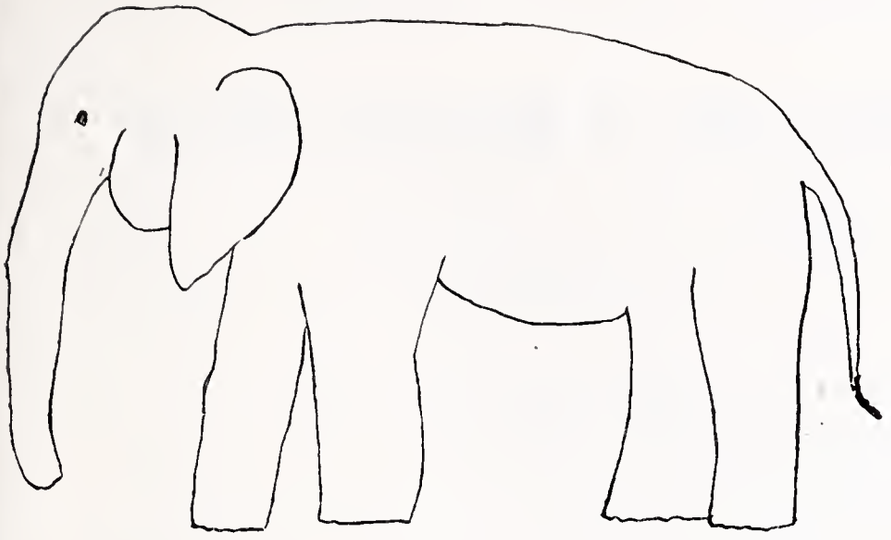


Fig. 25

Fig. 28

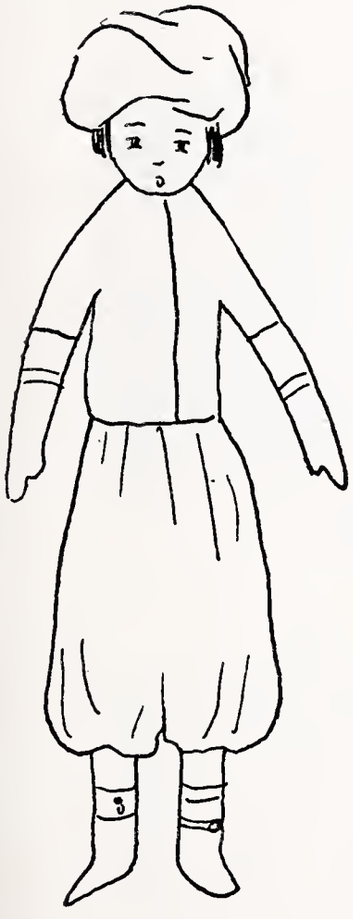


Fig. 29

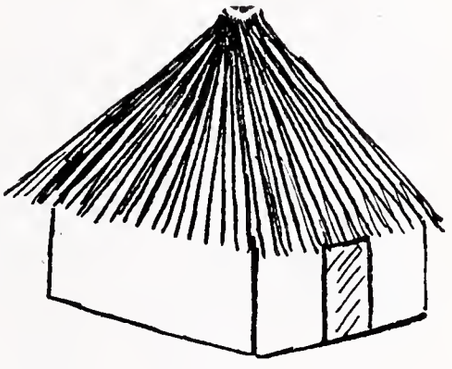


Fig. 26

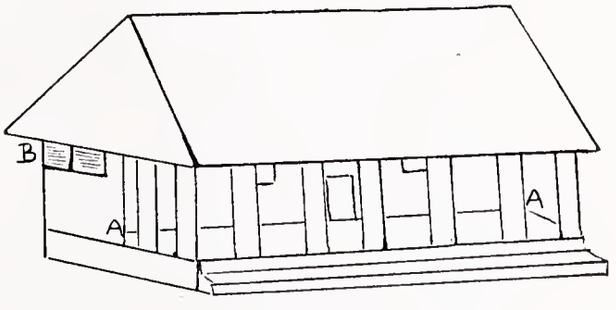


Fig. 27

Directions for Use of Illustrative Material

NOTE.—For cuts see page 59.

An Indian Elephant

Fig. 25. Trace outline on thin paper and then cut elephants from gray cardboard.

On one side write :—

> Good for one continuous ride
> Upon my back, so true and tried
> Thro' Indian fields and jungles, too,
> Where I, with many friends abide.

The Poor Man's Hut

Fig 26. To make the poor man's hut, take a box that is almost square, cut a doorway, and then lay gray moulding clay on the box, pressing it flat. A foundation overhanging roof may be shaped from cardboard somewhat as roof for Japanese house was made (see Fig. 3). On this roof sew brown raffia, cut in equal lengths—this makes a very realistic thatched roof. Put a goat and some little clay bowls in the house.

The Rich Man's House

Fig. 27. Make the high-caste man's house out of a white shoe box ; cut the veranda pillars along one side ; at A A, half way across the inside of the box put in a partition wall, with doors and windows. At the back, B, paint the zenana windows where the women are confined behind the closed

shutters. The roof should be shaped from terra cotta colored cardboard. (For pattern see Fig. 3). Place palm trees (see Fig. 4) and artificial flowers in spools around the house.

Hindu Dolls

Figs. 28, 29. American Indian rag dolls may be bought (three if possible) and redressed to represent Hindus.

The high-caste girl doll should wear a tight-fitting jacket of some bright color, many jewels and gay necklaces (fasten a few gorgeous beads to her nose for a nose ring!), and a little invisible belt in which the skirt effect of the sari may be tucked. Make the sari as follows: take a long piece of bright material (cheesecloth is best), lay over half of it in plaits, tuck these plaits inside the belt to form the skirt. Pass the remaining length of the sari over the left shoulder and either under or over the right shoulder, where it may either hang free or be brought up over the head as in Fig. 28.

The widow, or out-caste doll, should wear a white sari only, no jacket, no jewels, no hair.

The Hindu boy doll should wear a white turban, a tight jacket and loose draped trousers—both the jacket and trousers being bright colored.

Chapter VI: Black Diamonds in Africa

I. Preliminary Work.

A. Something for the boys and girls to find out.

1. Where the principal diamond mines are?
2. What makes a diamond so valuable?
3. How are diamonds mined?
4. What is the "face" of a diamond?

B. Material the leader will need.

1. African huts (see Fig. 30).
2. Palm trees (see Fig. 4).
3. Toy lions (Five and Ten Cent Store).
4. Fetishes (a small feather tied to a string; also a wooden idol).
5. Black dolls (Five and Ten Cent Store).
6. Shells. To represent cowry shells, the African money.
7. Outline maps of Africa cut from black cardboard (Fig. 32).
8. Picture of David Livingstone.
9. Tom-tom—a round wooden box, the open end covered with a piece of oiled paper.
10. Kotla—a pile of stones or pebbles, charred matches and small piece of flame-colored paper.

II. Introduction.

Question the Juniors about their "finds," then show a diamond, and ask what makes it

so beautiful. Because it shines; it reflects the light; it gleams with all the colors of the rainbow; it is gay and bright, etc. When the diamond was dug up, however, it was covered with an opaque crust, dingy and dull and unlovely, and it was only as the miner removed the disfiguring layers that little by little the "faces" thus exposed caught the light and became brilliant.

Tell the Juniors that your story is about a miner, who found some "black" diamonds in Africa, jewels so unlovely that the world thought he was crazy to risk his life to obtain them, encrusted as they were with sin and fear and wickedness; but after he had removed the crust, their "faces" glowed with the reflected brightness of the Light of the World, and they became as precious as any jewels God has!

III. The Black Diamonds at Home.

A. An African kraal or village.

1. Place a large sheet of green paper on the table; on this lay the thatched huts, the palm trees, the kotla or communal cooking place. Around this build a wall of either twigs or blocks.
2. Amplify the details of village life. That these kraals are built in clearings in the

jungle forest, where monkeys and poisonous snakes and wild beasts live,—the village wall is a protection against these. The chief lives in the hut nearest the kotla, where the men of the tribe gather for a "palaver" after a hunt or a battle; the women work in the fields, planting and reaping; etc.

B. The Black Diamonds themselves.

Show the dolls. Explain that they need few clothes because their home is very near the Equator. The men daub their bodies with paint and braid their hair in fantastic fashion; the women wear all the jewelry they can get—anklets, nose rings, earrings, lip rings, great copper rings around their necks. One thing they all wear—a queer-looking object tied to a string and hung around their necks (sometimes a stick, a pebble, a bone, a claw, a feather); what can it be?

C. Their religion.

1. This religion is really a superstition, a fear of evil spirits in the air, wind, water or trees,—spirits which will wreak harm, every ripple of water or rustle of leaves may presage evil. (Have one of the dolls start on a trip into the jungle; a bird sings, the doll trembles, clutches at the fetish, and then walks on.)
2. The only safeguards against these spirits

are the fetishes—the charms worn around their necks, which have been blessed by the witch doctor. The Family Fetish is an idol, fantastically carved, which wards off evil from the hut. Offerings and prayer are made to the idol, but the wily old witch doctor is usually sly enough to sneak off with the offerings!

3. This witch doctor is the most important man in the village, except the chief. He lives in a hut apart from everyone else; he is solemn and mysterious, and chants awe-inspiring words. He has three functions:

   a. Rain Maker. When there is no rain he receives an offering of an ox or a goat, which he sacrifices, afterwards burying the bones. Rain is expected to fall at once. Sometimes it does! When it fails to come, he can always plead that evil spirits were too malignant.

   b. Priest. As such, he blesses the fetishes, and wears queer little packages tied to rings all over his body, which are supposed to possess the power of working miracles.

   c. Medicine Man. Sometimes he will give herbs to the sick, but as the Africans believe that sickness is possession by evil spirits, which have entered the sick person because some one has bewitched him or her, the safest cure is to call the witch

doctor to find the perpetrator of the deed. He dashes up, wearing a hideous costume; he dances wildly around; he foams at the mouth; he and everyone else get into a terrible frenzy, in the midst of which he "smells out" the victim, who is made to go through some ordeal, such as drinking deadly poison, plunging hands into boiling water, picking up blazing wood. If the victim comes through the ordeal unharmed, he or she is innocent, otherwise death by dreadful torture is inevitable.

D. Slavery.

Almost everyone in the African kraal owns slaves, even slaves own slaves. The masters treat their slaves like animals, using them cruelly, selling them in exchange for anything they want. Sometimes traders descend upon a village, burn it, capture all the people, chain them together with heavy irons and lead them away to sell. Cowry shells are used for money, but if a man has no shells and wants to buy a few beads, he sells his daughter in exchange.

E. Summing up.

1. Question the Juniors about what has encrusted these Black Diamonds:

a. Ignorance of their own value—otherwise they would not sell or make slaves of each other.

b. Ignorance of the world—otherwise they would not fear the air, water, etc.

2. What kind of work will the miner have? Easy or hard? Why? Will it pay?

3. Show black map of Africa and give the three reasons why it is black:

a. Unexplored. Africa, until the nineteenth century, was the one continent whose vast interior was geographically unknown. Amplify: Desert of Sahara known, Egypt, etc., also Southern Africa, Cape of Good Hope, but no white man had ever penetrated the dangerous depths of the jungle forests.

b. Dark people. Africa is the one continent whose population is composed almost entirely of dark-skinned peoples.

c. Religion. Africa is the one continent whose native religion is with sacred writings,—"the blackness of darkness" indeed!

IV. The Miners.

A. The story of the first Black Diamond Miner, David Livingstone.

1. Boyhood. Any encyclopedia or short form of Livingstone's life will give stories of interest to the Juniors, showing how the little Scotch boy of Blantyre, Scotland, although he lived in a poor tenement and had to work all day in a factory and go to school at night, was yet being trained

by God-fearing and God-loving parents into a youth eager to be of service to God. Tell how he heard Dr. Moffat, of Africa, speak of standing on a hill near his African home, where he could see the smoke of a thousand villages where no missionary had ever been, and beyond them, thousands more without a knowledge of Christ. These godless villages were Livingstone's call to Africa.

2. David Livingstone in Africa: His Discoveries. After a six-months' journey in a sailing vessel he reached Africa and went to Kuruman (see map), Dr. Moffat's home, studied the language and then set out to visit those thousand villages which had never heard of Christ.

a. What Livingstone considers his greatest work.

(1) Helping the people in the villages.

(*a*) Invariably as he approached a village a tom-tom would sound wildly (illustrate), and the men of the tribe with spears in their hands would march fiercely out to meet this first white man they had ever seen. Livingstone usually offered them presents—gay beads or gaudy handkerchiefs, and after winning them over he would settle down to help them.

(*b*) This help took various forms: once he went with the warriors to fight

some lions that were working havoc with the village cattle, one of the lions sprang on him, crushed his arm and crippled it. Another time, in a village of the "tribe of the Alligator," a dreadful drought caused all the crops to shrivel and die, the rivers also dried up and the witch doctor could not "make rain." Livingstone taught them to build a canal; and then, that supply being exhausted, he set out on a long journey, sometimes traveling in an ox wagon, sometimes in a hammock carried by the black men, sometimes in canoes on the Zambesi River—to find a home for these devoted men.

(2) Gaining their love; leading them to God.

(3) Helping to abolish slavery, by buying a boat to carry merchandise across the lakes so that slaves would no longer be needed, and also by opening trading centers.

b. What the world considered Livingstone's greatest work: his geographical discoveries in the interior of Africa—Victoria Falls, etc. (Explain.)

B. Other Miners.

[Send to your own Board for stories of your denominational work.]

V. Conclusion.

A. What can we do to help the Black Diamonds? Distribute small black outlines of Africa each with an envelope attached (see Fig. 32, p. 71). Actual diamonds vary in price from $1 up to thousands of dollars; if we can afford to pay so much for finery to decorate ourselves, how many black diamonds can the Juniors afford to add to Jesus' jewels? (The envelopes should be returned full at the next meeting.)

B. Song: "When He cometh, when He cometh to make up his jewels."

C. Prayer: that the "faces" of all the little black diamonds may be turned toward Jesus; that the miner-missionaries may be strong and helpful; that more boys may have a vision of the thousands of villages without Christ.

Directions for Use of Illustrative Material

Note.—For cuts see page 71.

The African Hut

Fig. 30. For this little round hut cut out a straight piece of cardboard (see Fig. 31) as long as you desire. Make it into a circle by lapping and pasting one end over another. Cut a round doorway. Cover the whole wall with moulding clay,

Fig. 30

Fig. 31

Fig. 32

pressed flat. Points A are to be glued to the roof, which should be made as follows: make the under roof cone-shaped (in the same manner as for Filipino boy's hat, see Fig. 21) to which equal lengths of brown raffia should be sewed.

The African Offering Envelope

Fig. 32. Cut from black cardboard and paste a white envelope at the top.

Chapter VII: Special Programs

Jesus, the Light of the World

(*Especially appropriate for Easter Sunday*)

A. Purpose—To impress upon the minds of the children that to Jesus Christ, we owe all that we count dearest and most precious in life. Even with a limited supply of objects, the contrast in the lesson can be made very vivid. If all the objects suggested, cannot be obtained, others may be substituted and some might be omitted. In a child's collection of toys much entirely appropriate material may be found. The active imaginations of the children will be of great assistance, especially if the material is not all that could be desired.

B. Material.

I. Invitations—to be given out the Sunday previous:—

Dear ——:—

We are going to have the loveliest Easter Exercises on Sunday (date), at twelve o'clock, to which we hope you and your mother can surely come. Won't you see how many quarters and dimes and nickels (and dollars, too) you can pack into this envelope?

Lovingly,

—— ——

II. Offering envelopes. With invitation give a little plain envelope or one on which has been written or printed :—

A little $\begin{matrix}\text{boy}\\\text{girl}\end{matrix}$ from a far-away shore
Urges you please, to give more and more.
So bring this back Easter with money inside
To help tell the gospel o'er all the world wide.

III. A large table covered with dark green cloth to represent grass and divided through the center, by a wall built of blocks.

IV. Remaining material given under program.

C. Program.

I. The heathen village.

1. Explain to the children that, on one side of the wall, a village is to be built.
2. Have children watch as the following objects are placed on the table, the teacher explaining them as she works :—
   a. Heavy brown paper or blotting paper cut to represent winding, irregular paths.
   b. Trees—sprays of leaves stuck into empty spools which have been stained a dark color. A mass of leaves at one place to represent the jungle.
   c. A mud hut with thatched roof (see Fig. 26).
   d. Animals (pictures cut from magazines mounted on cardboard and cut out will serve—bend two legs outward and two

legs inward to enable the animals to stand). Place goat in the house, cow near by, lion, etc., in the jungle.

e. Temple (see Fig. 8).

f. Idol (any one of those used in previous lessons will do). Place it in the temple and burn incense (joss sticks) before it.

g. A few bright streamers tied to tree near the house, to keep the evil spirits away.

h. Dolls—of other lessons.

(1) One with face covered.

(2) An Indian (Hindu) man doll.

(3) One or two naked dolls to represent Africans.

3. Show, with dolls, how man walks to the temple, wife following. They prostrate themselves before the idol. Another doll lies under a tree, ill, and nobody takes care of it. The man doll eats his dinner out of a little bowl and his wife waits until he finishes, then eats what is left. Make all of these points clearly so that children understand.

4. Ask the children if they would like to live in this village. Nobody wants to. When pressed for reasons they will tell you that they do not like the home life, the idol, etc.

II. The Christian village. Explain that as nobody wishes to live in the heathen village, another one will be built on the other side of the wall.

1. With explanations, place the following :—

a. Brown blotting paper wide and straight for a street.

b. Trees on either side of street.

c. House (see Fig. 34), set back from street, a few trees and flowers in front.

d. Church (see Fig. 33).

e. Two dolls (man and wife) (Five and Ten Cent Store).

f. A few small books, a small copy of New Testament and a bit of folded newspaper.

2. Show, with two dolls sitting under trees how they can read and enjoy books. Have the children tell you what would be done if one should be taken sick. Set a little table under the trees and place dolls at it in chairs, showing how they would eat together. Side by side, have the dolls walk up to the church and the children will tell how they will sit together inside. The copy of the New Testament should be taken, by the dolls, to the church.

3. Ask the children if they are willing to live in this village and you will find that everybody wants to.

III. Point of the lesson. Explain clearly and carefully that the great difference in the villages lies in the fact that the first is *without* Christ, the second, with him. Help the children to see that the things that we prize the most highly—education, home, love, church, Bible—are ours because we live in a *Christian* land. Jesus

is like a bright light in a very dark room. Repeat to the children and have them learn, John viii. 12.

"I am the light of the world; he that followeth Me shall not walk in darkness but shall have the light of life."

IV. Offering. Place basket or box in the heathen village and have children march up and place envelope in it.

V. Prayer: of thanksgiving for Jesus Christ and of desire to help all those who do not yet know about him.

Directions for Use of Illustrative Material

NOTE.—For cuts see page 79.

The Christian Church

Fig. 33. Make this church from gray cardboard and paste to a box so it will stand. Cut the door so it will swing out and in. The rose-window should be colored.

The American Home

Fig. 34. Cut from cardboard, color blinds green, roof red. Paste to a box so that it will stand alone.

"Hospital" Party

The Denominational Boards are continually receiving lists of hospital supply needs from medical missionaries, as such high prices must be paid for these supplies in the Far East. One society or school might not be able to give enough to fill a box, but they could get a few dollars' worth, and this, sent on to your Board Rooms and added to other supplies will be a real help. Home-made rolled bandages are also extremely useful, and it might be possible to have the girls cut bandages and the boys roll them. Five dollars will buy a large number of supplies,—seventy-five assorted rolls of Red Cross bandages, several large rolls of absorbent cotton and gauze. Besides this, jars of white vaseline come at ten cents apiece and small packages of absorbent cotton in convenient sizes at five and also at ten cents. There is no reason why the children should not work for the money to buy the articles which you suggest to them.

The day of the party, have several girls dressed as trained nurses, in aprons and caps, and several of the boys as doctors with thermometers and medicine cases. There should also be children dressed in costume,—one from India, one from China, one from Korea, one from Japan and a nurse to tell the story of an absent African (see p. 65 for African customs).

Have all the doctors sit around a table, looking very grave and serious, and the nurses stand near by. One of the doctors will then arise and say

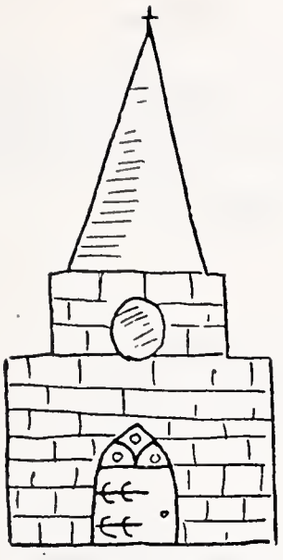


Fig 33

Fig. 34

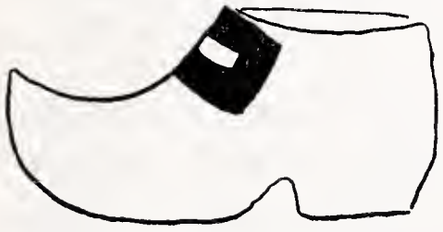


Fig. 36

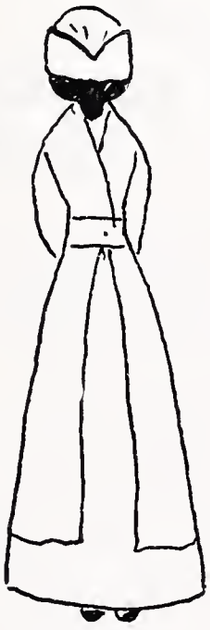


Fig. 35

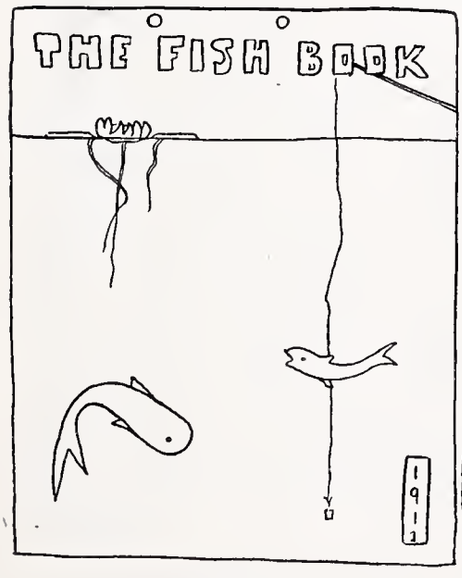


Fig. 37

DESIGN FOR COVER

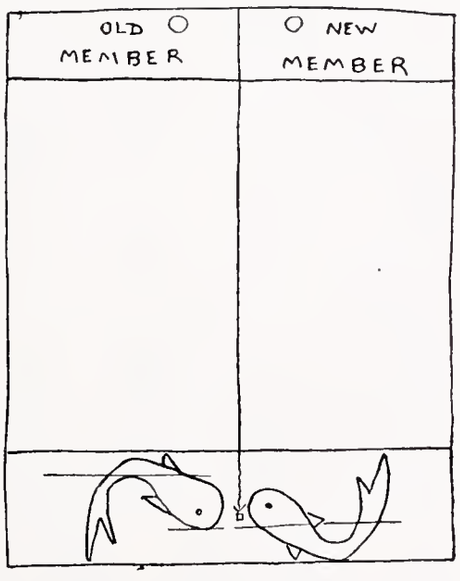


Fig. 38

SUGGESTION FOR INSIDE PAGE

that a very unfair distribution of medical aid in the world has come to his notice, and one of the nurses will bring to him a chart which reads :—

New York City (proper).

3,500 physicians for 1,500,000 persons.
1 physician for every 500 persons.

United States.

225,000 physicians for 90,000,000 persons.
1 physician for every 400 persons.

Non-Christian World.

800 physicians for 1,000,000,000 persons.
1 physician for every 1,250,000 persons.

The doctor will then ask them how much one physician can do for one million persons and all the doctors will shake their heads sadly! Then another doctor says he would like to see some of the people from heathen lands, to see how they get along without physicians, so one of the nurses is dispatched to India, leaves the room and returns bringing the Hindu girl, who will tell some of these facts in her own words: "In India people earn so little money that they are nearly always hungry when they lie down at night. Two cents a day is not much for a whole family to live on! This hunger makes them weak and often sick, too, because they drink bad water; for in one pool people will bathe their bodies, wash their clothes, rinse their dishes and vegetables and drink the water. When they have bad fevers, and are burning hot

and delirious, instead of keeping the sick person cool and quiet, fanning the flies away, etc., the family calls in all the neighbors, who bring tin pans and drums, and all night long they yell and beat the drums around the sick person. Why do they do this? Because they believe it is an evil spirit that makes the man or woman so ill and they want to scare it out."

The doctors should all shake their heads again in a very sad way, and one of them should say that they need doctors in India badly, very badly indeed.

Then another nurse is sent to China, leaves the room, returning with a Chinese boy, who, in his own words, will tell these facts: "In China, when a man has a pain in his legs he goes to a square where there is a big brass mule, and he rubs his sore leg against a leg of the mule, hoping the pain will leave his leg and go into that of the mule. Or if he has a sore eye, he will rub his eye against the mule's eye, etc." (If you care to have a longer talk consult "Murdered Millions," published for fifteen cents by the Medical Missionary Record, 118 East 45th Street, New York City.)

The Korean child will tell how people in his or her land suffer from cholera, which, they think, is an evil spirit or wind in the body, and the only way to cure it is to put very long needles into the body to let the spirit out! They also put up big, glaring, ugly pictures to scare away the evil cholera spirits.

In Japan they go to the temple and buy a piece

of paper with a prayer for the recovery of the sick written on it, they put the paper in their mouths, chew it until it is a little wet wad and then throw it at the big stone idol. If the paper sticks to the idol, they believe the idol will answer the prayer and the sick person recover.

The African customs will be found on page 65.

The leader will then tell in a few words what a beautiful work the medical missionary is doing, healing these sick people and telling them about Jesus, too. After this the children should bring forward their gifts and the leader tell who is to receive them. Then bandages may be cut and rolled and refreshments served by the nurses. Each child should receive a little pill bottle full of small, round, colored candies from the doctor's medicine case.

"Missionary Shower"

A. Invitations or Poster.

Make a drawing of an open umbrella (advertisements will be useful here), color the umbrella black and underneath it print the following :—

Rain or shine
You are cordially invited
to a
Missionary Shower
to which you are requested to bring
(mention article desired, also time, and place).

B. Articles Missionaries Need.

Pencils, erasers, rubber bands, pens, crayons, post cards (used and unused), all kinds of pins, thread, thimbles, scissors, guest towels, etc. [The Rooms can give you fuller needs.]

C. For the Party.

Tie a big umbrella to the back of a chair, and fasten a gift (wrapped up) to each of the points of the umbrella. Perhaps some one could sing that pretty little spring song, "It is not raining rain to me, it's raining violets." After the song have first a boy and then a girl sit in the chair under the umbrella and reach up to guess by the "feel" what a parcel contains. The formula should be: "It is not raining rain to me, it's raining . . . . "(mentions guess). Then opens package to see if the guess was correct. After every boy and girl has had a turn at guessing, let them sit around you on the floor as you sit under the umbrella and tell them about the missionary to whom the presents are going.

Close by singing: "There shall be showers of blessings."

"Doll Shower"

or

"The-Old-Woman-Who-Lived-in-a-Shoe-Party"

A. Girls' work before the party—to dress as many dolls as you are able to provide. Have each doll dressed in simple wash clothes that will button and unbutton.

B. Boys' work before the party—to buy toys such as may be found at a Five and Ten Cent Store,—sail boats, tops, wagons, marbles, slates, etc.

C. Invitations to the Party.

These should be cut in the form of shoes, out of manila cardboard (see Fig. 36), on the back of which write:—

There was an old woman who lived in this shoe
I don't see her children around, though, do you?
But come to the party we're going to give,
And then you will see them as sure as you live!

(Date of party.)
(Place.)

D. The Party Itself.

Make a giant shoe by covering a clothes basket with gray or tan lining material; make a huge buckle. In this shoe have one of the girls sit, dressed as the "Old Woman," in shawl, apron, cap, mitts, etc. Have the dolls hanging over the edge of the shoe, with the toys interspersed. The Juniors should vote on the various excellencies of the dolls, after which let the

"Old Woman" tell them where their gifts are going, telling a Christmas story —see Christmas numbers of "Everyland," 1910 and 1911.

Fig. 36: a pattern of the "shoe invitations." Each shoe should be at least four inches long and about two and a half inches high.

NOTE.—To reach the Far East by Christmas, boxes should be shipped the last of July.

"A Fish Party"

(To follow a contest of sides to win new members.)

A. Divide the members into two groups of Fishermen—the Blue Fishers and the Gold Fishers. Distribute to each side fishes cut from blue and yellow cardboard, on which they are to write the names of the new "fish" they have caught.

B. The losing side should assist you in arranging for the party. Send out invitations written on cardboard fishes:—

All we fishers, both gold and blue,
Hope that you surely will be on view
At a party we're giving at our Fish Pond,
A place of which we're all so fond!
(Place.)
(Date.)

C. Various ideas for the party suggest themselves.

1. Short talk to new "fishes," telling them why they were caught, etc.

2. Tell about Fish Day in Japan, really called Boys' Day, May 5th of every year, when great fish balloons are displayed outside every house where there is one or more sons. Make some of these fishes, and tell more about boys in Japan.
3. Have a fish pond in one corner, surrounded by a screen; let the children fish with a rod for such "bites" (wrapped in green tissue paper), as a stick of candy, a few peanuts, etc. The Five and Ten Cent Store will offer many good suggestions. The attraction will lie in unwrapping the mysterious "bite"!

The Fish Book

An attractive book may be made by putting heavy sheets of manila paper, 9 x 12, between heavy boards of a deep yellow cardboard, fastened together by ribbons or rings. For designs for cover and pages see Figures 37 and 38. Some explanation of the name might be put on the first page, as:—

When I was very little I used to sit and wish
That I was big like Father and could only catch a fish,
But now that I am older I have a better plan,
I shall "catch" for our society every child I can!
This kind of fish can be my friends—
Real fish serve only carnal ends!
I hope that I shall have a catch
That every member'll try to match.

Keep the book on a table with pen and ink for the children to sign.

Chapter VIII: Posters, Invitations and Mite Boxes

Making Posters and Invitations

Never say you "simply can't," until you try! Even your queer-looking results will arouse interest among the Juniors who are far from critical, and if you try long enough you will become positively fascinated at your latent abilities and will never regret either time or efforts. Everyone knows that the two chief joys of a "Party" lie in receiving a mysterious invitation suggestive of what is to happen, and then in returning home the proud possessor of some little souvenir! Make use of this knowledge in winning and holding your boys and girls.

A search through magazine advertisements, book catalogues (which any bookseller will gladly furnish gratis), time tables issued by Railroads and Ocean Steamship Companies (especially the Pacific routes) and circus announcements (these are *invaluable!* The gorgeous animals are just what you need for your Indian and African jungles), will bring to light much material which you can use both for posters and for lessons.

Colored cardboard of all shades is much more attractive to boys and girls than white, and the price is the same. A gay little card plus a quaint little drawing, plus a jingle will catch their eyes

and hearts invariably, no matter if the drawing is not flawless or the jingle well-rhymed!

Make all the lines of your drawings as simple as possible—in this way each line counts and has its own meaning. The following invitations (also posters, as you like) are simply suggestive; any of the drawings given in the lessons could be adapted to your needs, *e. g.*, you could make charming Japanese invitations by cutting out some Japanese houses from cardboard, or big black Korean hats cut from cardboard for Korea, etc.

A Guest Book

Figs. 39, 40. It is a good idea to have a record of attendance at your meetings, and if this is kept by the children themselves, it may prove an incentive to continued coming. An attractive guest book can be made of heavy sheets of manila paper, 9 x 12, put between heavy boards of a deep yellow cardboard, fastened together by ribbons or rings. One page will probably be large enough to receive the names of twenty-five children. To make each page attractive, a simple drawing illustrative of the subject of the meeting may be placed along one side of the sheet, and painted in colors harmonizing with the tone of the manila paper.

Have the book on a table by the door, together with pen and ink and blotter, and request each child to sign before he leaves.

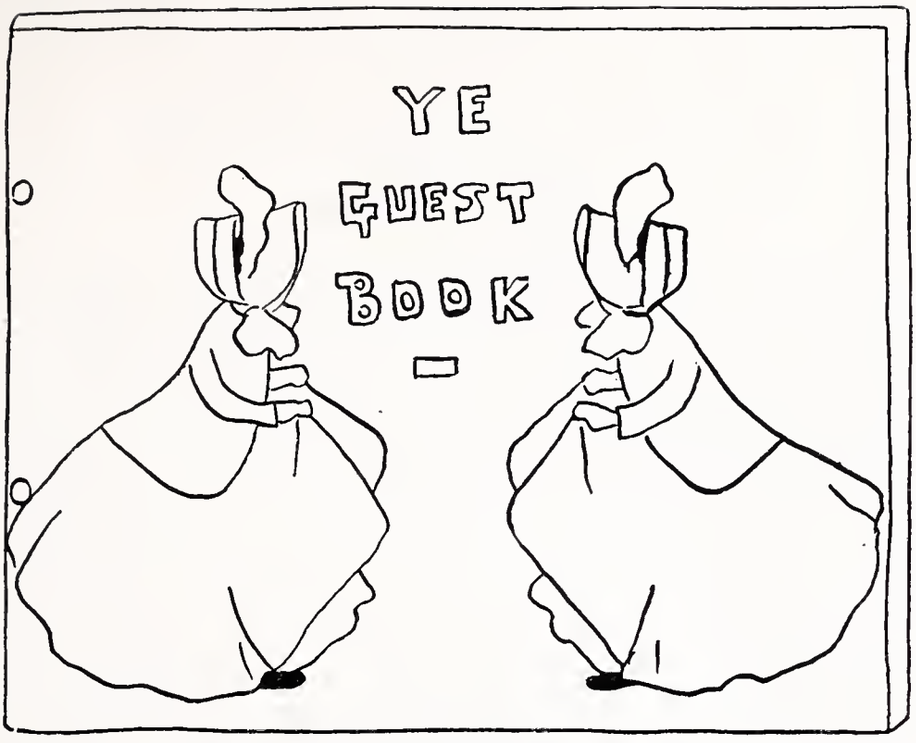


Fig. 39

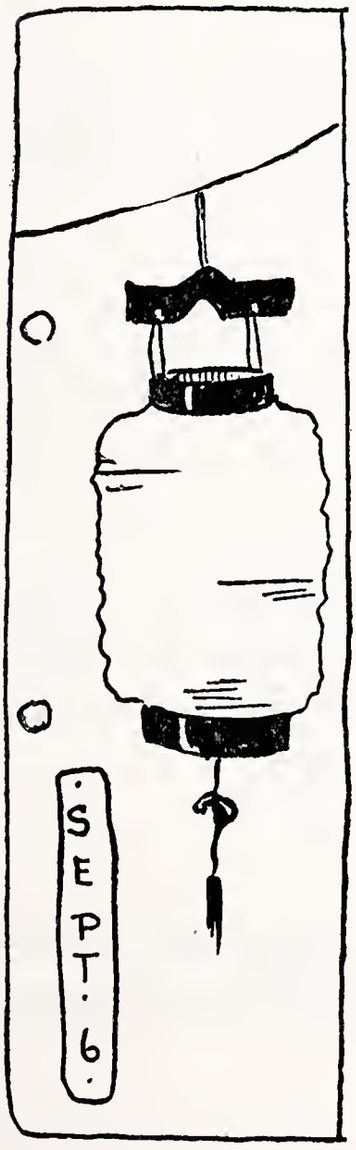
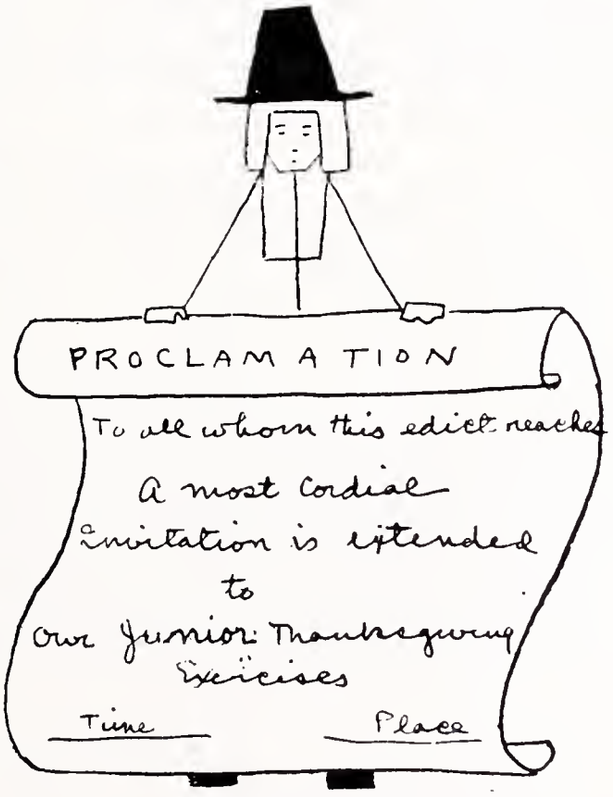


Fig. 40



INVITATION TO A
THANKSGIVING EXERCISE

Mite Boxes

If your Board issues no mite boxes which are adaptable to your needs, very attractive ones may be made on the order of the new candy box favors sold in such stores as Huyler's, made by pasting two similar figures on either side of a small narrow box. You can procure as many dozen of boxes as you may need from a box factory (or from stores), cut a coin-hole at the top, paste on the figures, and the box is ready! The following suggestions are given, but pagodas, figures in costume, houses, flags, etc., are all good. Use very heavy white cardboard.

Also, coin envelopes glued to one side of figures, temples, etc. (as in lesson on Africa), are attractive and individual to the country studied.

Chinese Mite Box

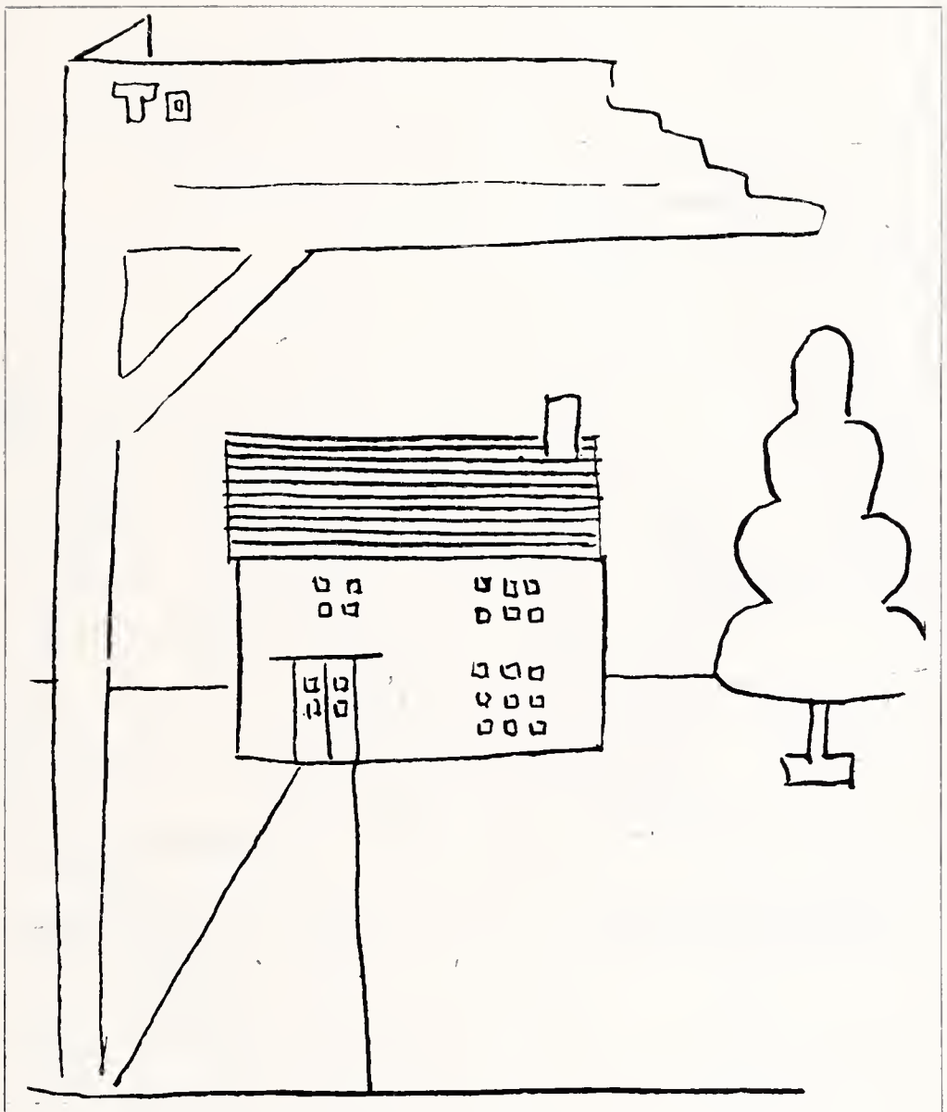
Color the gown bright blue, the face yellowish-pink.

Lantern Mite Box

Color the lanterns in different gay colors. When these are collected they may be strung on heavy cords around the room, like real lanterns,—in their own way they will send out the light!

Easter Mite Box

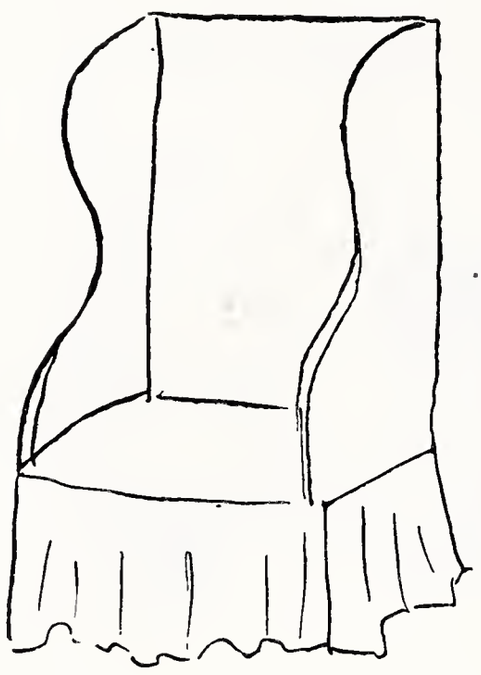
This lily box would be most appropriate for an Easter offering. Color the leaves and base green.



If the little Road says "Go"
When the little House says "Stay,"
Then what you've got to do, you know,
Is to walk right straight away
To

(place)

(date) (hour)



If you aren't there
There'll be a vacant chair

On

(date)

_____

(place)

_____

Tie a ribbon round your thumb,
So you won't forget to come

On

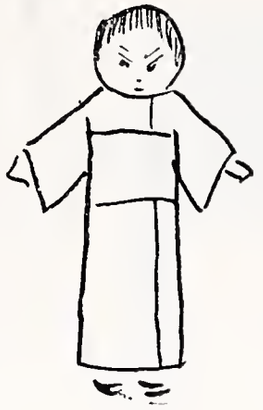
(date)

_____

(place)

_____

NOTE.—Insert a piece of baby ribbon through slits in the invitation card!



This small fellow from far Japan
Invites you to come if you possibly can

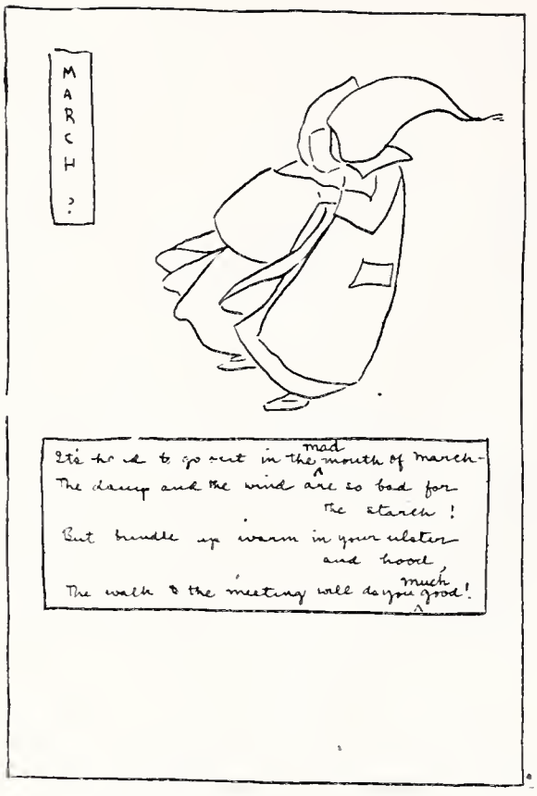
To

(place) _____

On

(date) _____

This is an idol forbidding and grim
Do come on _____ day to hear about him.



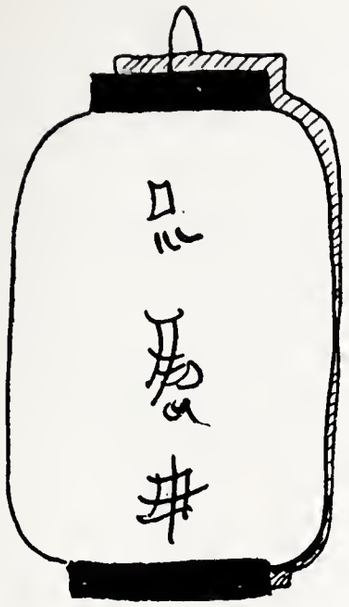
It's hard to go out in the mad mouth of march-
The damp and the wind are so bad for the starch!
But bundle up warm in your ulster and hood,
The walk & the meeting will do you much good!

Taffadown Dilly all in yellow,
Armed with a great big green umbrella,
Set out for the meeting although it looked dark-
So anxious was she to the speaker to hark!

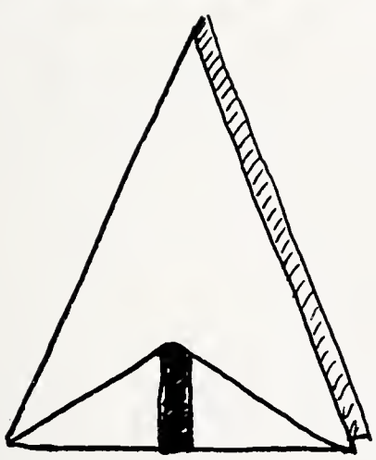
"where is the rainy one her little horse"
Straight to the missionary meeting, of course!

IT IS THE HOBBY
OF THE
_____ SOCIETY
TO WANT EVERY GIRL TO
BE AT THE MEETING
ON _____ !

This cup of tea in the Japanese style
Will repay you for walking full many a mile
To
(place)
_____
On
(date)
_____



EASTER
OFFERING



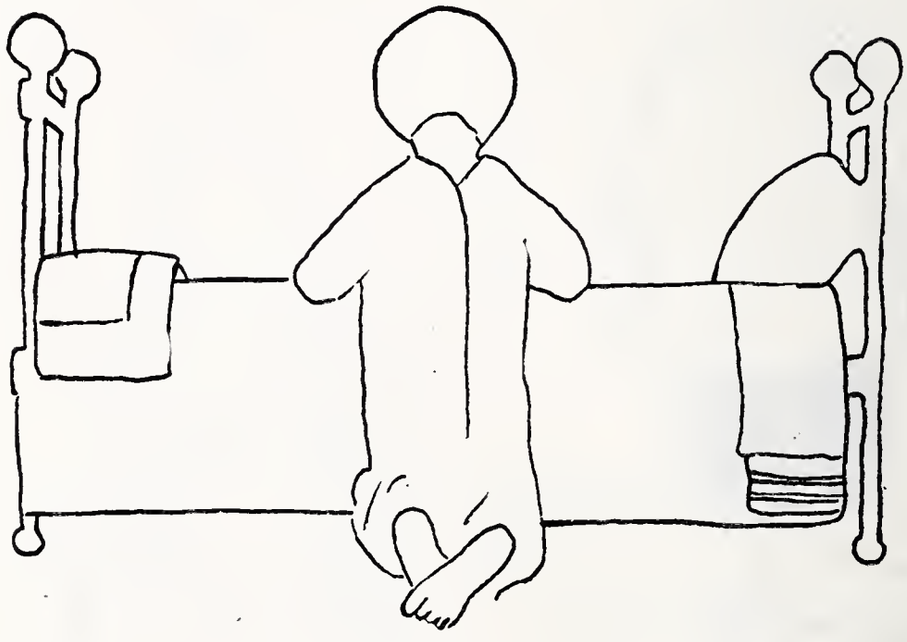
A Buddha Box

This Buddha is the Burman mite box. On the side of the box could be written :—

> This dreadful old idol so ugly and grim
> Is Buddha—aren't you afraid of him?
> Do fill up this box with very great speed
> For our loving Jesus the Burmans all need.

Christmas Tree Mite Box

Color the tree green and the trunk brown.



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